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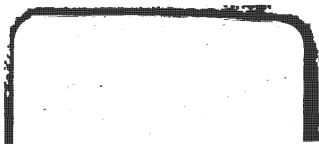
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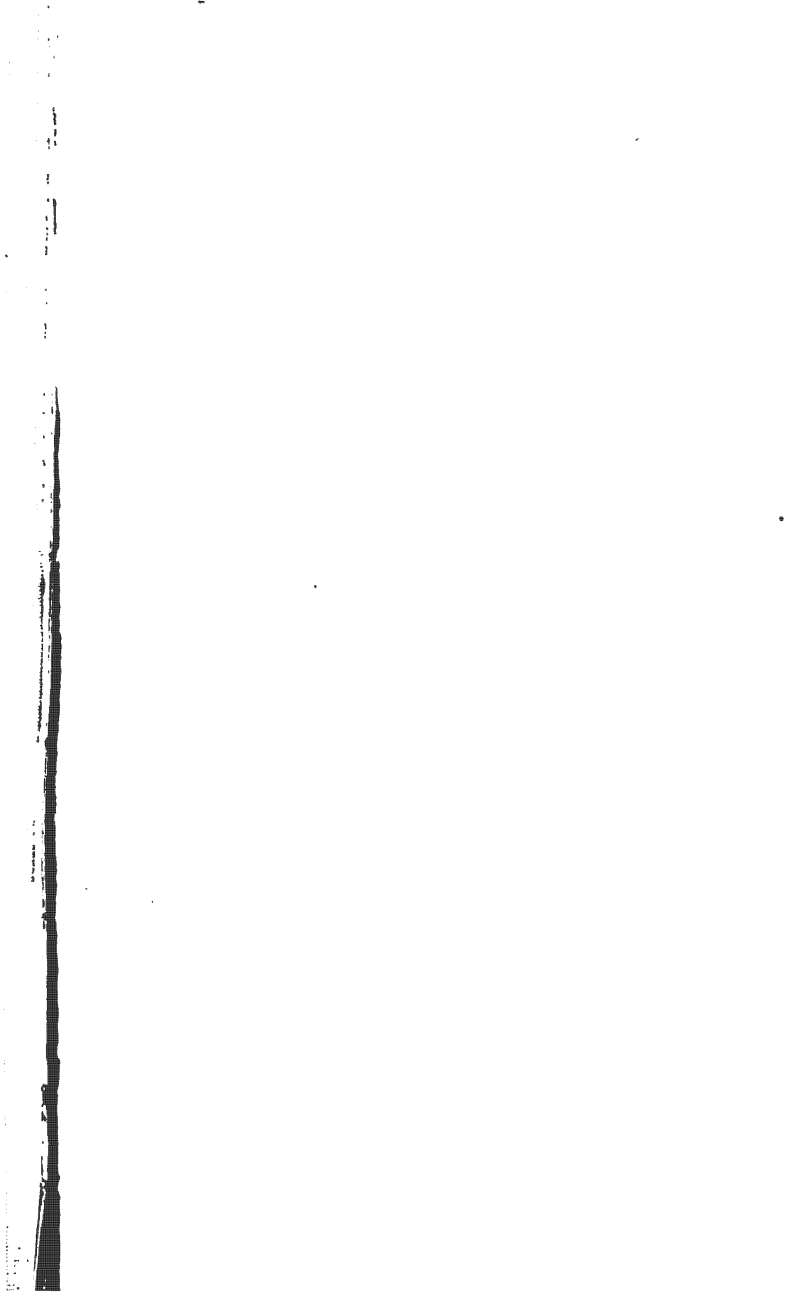
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ANNEX



THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1839,



EMANCIPATION, RUIN—SLAVERY, SALVATION!!

A West India paper, in 1838, says: "Institutions undreamt of in the days of slavery, have been founded for agricultural, literary and scientific purposes. New villages and towns are rising in various parts of the island; new streets and houses are daily being erected in the old; and new churches and chapels are rearing their heads in almost every district of the colony. A heathen is now as rarely to be met with, as was a Christian ten years since. Hundreds of children are brought weekly to the baptismal font; thousands are daily receiving the rudiments of education. The vices peculiar to slavery are gradually wearing away; nightly orgies and licentious practices are fast falling into disuse; concubinage is receding before matrimony, and the long night of superstition rapidly vanishing before the sun of Christianity."—"The West Indian," Spanish Town, Jamaica.

NEW YORK & BOSTON:

NEW YORK: S. W. BENEDICT.—BOSTON: ISAAC KNAPP.

THE FRONTISPIECE,

On the cover, represents the present state of things, (Aug. 1, 1838,) in the British islands,—provinces of a monarchy—where slaveholders are abolishing the last vestige of slavery. The whip has disappeared,—the severed chain is laid aside,—laborers work for wages—the father instructs his children—the happy mother clasps HER OWN infant to her bosom—all are rejoicing.

The picture on the title page gives a glimpse at the contrast exhibited by the free states of this republic. A woman having been punished for her misfortunes by being kept in jail in Philadelphia, is torn from her child, born in jail, and delivered, by a northern constable, to the exasperated slaveholder. The scene at the right, on the same picture, illustrates northern servility and the discrimination of prejudice. A respectable colored citizen asked admission for himself and children to a public exhibition where colored SERVANTS were freely admitted. He was not only refused, but BEATEN WITH A CANE for remonstrating with the door-keeper. Our prejudice, impiously called an "ordination of Providence," admits colored servants,—however ignorant, degraded, or vicious,—to closer contact, but furiously thrusts away an intelligent Christian !!!

Another illustration of the same truth occurred in Ct. on a cold night in December, 1833. The mistress of the steamboat hotel at New Haven, opened to her doors three colored girls who had just arrived in the steamboat, because they were going to school. She said she should accommodate them, but refused to have them with their servants.

THE AMERICAN ANTI-SLAVERY SOCIETY.

Was formed Dec. 4, 1833. In May, 1834, it had 60 auxiliaries, most of which existed before the American society was formed; May, 1835, 226, May, 1836, 527, May, 1837, 1006, May, 1838, 1350, including state societies in each free state except Indiana and New Jersey. The Society received in the part of a year ending May 1834, \$1,048 05; year ending May 1835, \$9,831 29; —1836, \$25,866 30; —1837, \$38,304 89; —1838, \$44,094 07. Total, \$119,144 60. Abolitionists have given less to this Society in 4½ years than the nation has spent in the Florida war in 5 days, (\$25,000 per day.) They can give and collect \$200,000 in a year, all of which could be used, and is greatly needed to supply the increasing demands of the cause. Will they refuse to do it?

ANTI-SLAVERY PERIODICALS.

WEEKLY. EMANCIPATOR, 143 Nassau st., New York, Joshua Leavitt, Editor, \$2 in advance. COLORED AMERICAN, 2 Frankfort st. N. Y., Samuel E. Cornish Editor, \$2. LIBERATOR, 25 Cornhill, Boston, William Lloyd Garrison, Editor, \$2 50. HERALD OF FREEDOM, Concord, N. H., N. P. Rogers Editor, \$1. FRIEND OF MAN, 56 Genesee st. Utica N. Y., William Goodell, Editor, \$2. PHILANTHROPIST, N. W. Corner of Main and 6th streets Cincinnati O., Gamaliel Bailey Jr. Editor, \$2. PENNSYLVANIA FREE MAN, 29 North 9th st. Philadelphia, John G. Whittier, Editor, \$2. CHRISTIAN WITNESS, 7, Fifth st. Pittsburg, Pa. Wm H. Burleigh, Editor, \$2.

SEMI-MONTHLY. ADVOCATE OF FREEDOM, Brunswick, Me. 50cts.

MONTHLY. HUMAN RIGHTS, 143, Nassau st. N. Y., 25 cts. CHARTER OAK, Hartford, Ct. 25 cts. SPIRIT OF ROGER WILLIAMS, 14½ Westminster st. Providence R. I. 25 cts.

IMPORTANT PUBLICATION. Human Rights extra, Containing the most interesting facts from the West Indies, up to August 1, 1838. Abolitionists should immediately place it in every family in the U. S. Price \$1, per hundred.

CATALOGUE OF PUBLICATIONS,

For Sale at the Depository of the American Anti-Slavery Society, 143, Nassau Street, and at the Depositories in Boston, Hartford, Providence, Philadelphia, Utica, Cincinnati, Pittsburg, Concord, N. H., &c.

BOUND VOLUMES.

	pp.	Sin.	Hund.	Dol.
Anti-Slavery Manual, 18mo.	162	25	20 00	2 50
Alton Riots, by Pres. Beecher, of Illinois College,		62	45 00	6 00
Alton Trials, 12mo.	158	50	37 50	5 00
American Liberties and American Slavery,	464	1 00	75 00	10 00
Anti-Slavery Record 12mo.	174	31	25 00	3 00
Appeal by Mrs. Child 12mo.	216	37	33 00	3 00
Ball, Charles, 12mo.	517	1 25	100 00	1 00
Bourne's Picture of Slavery, 18mo.	228	50	37 50	5 00
Chloe Spear, 18mo.	108	25	17 00	2 00

—VOL. 1. No. 4.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,

FOR

1839,

ABIGAIL BROWN JUDSON
1791—1884
PLYMOUTH, MASS.

BEING THE THIRD AFTER BISSEXTILE OR LEAP-YEAR, AND THE
63D OF AMERICAN INDEPENDENCE. CALCULATED FOR
BOSTON; ADAPTED TO THE NEW ENGLAND STATES.



What has the North to do with Slavery?

“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”

NEW YORK & BOSTON:
PUBLISHED FOR THE AMERICAN ANTI-SLAVERY SOCIETY.
NEW YORK: — S. W. BENEDICT, 143, NASSAU ST.

ECLIPSES, &c.

There will be two Eclipses this year, both of the Sun, and both invisible to the United States. The first will happen on the 15th of March, and the last, on the 7th of September. The first will be total and visible in South America. The last will be annular and visible in the great Pacific Ocean.

Venus will be Evening Star from the beginning of the year till the 6th of October, and thence Morning Star to the end of the year. Jupiter will be Morning Star till the 3d of April, thence Evening Star till the 22d of October, thence Morning Star to the end of the year.

REMARKS.

We still adhere to our plan of giving our astronomical calculations in *apparent time*; and for the very good reason, that, so far as we can learn, our readers generally prefer it. There are few clocks, and fewer watches, capable of keeping a uniform time, and where occasional adjustment, or *setting*, is necessary, it is much more convenient to have them keep with the sun, as they may then be set by a *noon-mark* or dial without the trouble of applying an equation. In the country, we like to determine the beginning and end of our day by the rising and setting of the sun; and our noon, by the sun's passing the meridian.

If you wish to set a clock to keep *mean* time, observe when the sun is on the meridian by a noon-mark or sun dial; then if the sun is *slow*, add the equation, if *fast*, subtract it from 12, and it gives the true clock time. Thus you will find at apparent noon, Jan. 31, the true time is 12h. 13m. 46s.; Oct. 31, it is 11h. 43m. 47s.

In the present number, the calculations for the sun's rising and setting, and the lengths of the days, will be found to differ materially from those for last year, as allowance is made for the refraction of the atmosphere and for the sun's semi-diameter; so that our *sun-rise* and *sun-set* indicates the instant the UPPER POINT OF THE SUN'S BORDER is on a level with the ocean horizon, under average atmospheric circumstances.

We have continued our *guessing* at the weather, but would caution our readers against confiding too much in our prognostications. We would advise them to proceed in the business of *seed-time* and *harvest* without much regard to *almanac* weather, though founded on the experience of such men as Doct. Herschel and Doct. Adam Clark. In addition to the *guesses* in the calendar pages, we will here hazard the conjecture on our own responsibility, that the months of January and first part of February will be generally milder and less stormy than is usual at this season;—that the latter part of February, the month of March, and the first part of April, will be characterized by more than a usual degree of blustering stormy weather;—that from this period to September, the weather will be of an unusually uniform character, giving a warm and favorable season;—that the autumn will be generally warm and mild;—and that the winter will come in rather late, with little very cold or stormy weather to the end of the year. J. D.

TIDES.

In addition to the column giving the time of high water at N. Y. occasional remarks respecting the height of the tides are made in the miscellaneous column. To consider the subject more particularly, the highest tides in each lunation, or interval between two successive changes of the moon, are those which happen a day and a half, or the third tide after the change and full. These are called Spring Tides. The lowest are those which happen about a day and a half after the moon's quadratures, and which are called Neap Tides. In the former case, the attractive forces of the sun and moon combine to produce the greatest effect on the waters of the ocean, and in the latter, the least, as these forces then operate in a manner against each other. These circumstances are again affected by the distances of the luminaries from the earth and their declinations; the greatest spring tides following those syzygies which happen when the sun and moon are in the equinoctial, and at their least distances from the earth. The highest spring tides, therefore, happen about the equinoxes, and the lowest at mid-summer and mid-winter. It is important to know when to expect these very high tides on account of their inundation of lands on the coast, and of their interference with some of the labors and operations of sea ports. We therefore insert the following table, founded on the formula of the distinguished French Astronomer Laplace. It exhibits the probable height of the tides at each new and full moon, throughout the year, at the most important places on our coast.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1839.

	(1) ft.	(2) ft. in.	(3) ft. in.	(4) ft. in.	(5) ft. in.	(6) ft. in.	(7) ft. in.	(8) ft. in.
New York,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Providence,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Newport,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Nantucket,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
Cape May,	6	5 1	6 2	5 5	6 11	6 7	4 10	4 4
New Haven,	8	6 10	8 3	7 2	9 2	8 10	6 8	5 10
Portland,	9	7 8	9 3	8 1	10 4	9 11	7 2	6 7
Kennebec,	9	7 8	9 3	8 1	10 4	9 10	7 2	6 7
Newburyport,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Portsmouth,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Boston,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Plymouth,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Cape Ann,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Salem,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Mt. Desert,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Machias,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Eastport.	25	21 3	25 9	22 6	28 9	27 6	20 0	18 3

The dates indicated by the figures at the head of the columns, are as follows.

Jan. 15 New Moon, (2)	May 13 New Moon, (1)	Sept. 7 New Moon (4)
" 29 Full " (2)	" 28 Full " (8)	" 23 Full " (6)
Feb. 13 New " (3)	June 13 New " (2)	Oct. 7 New " (2)
" 28 Full " (4)	" 26 Full " (8)	" 22 Full " (6)
Mar. 15 New " (5)	July 10 New " (2)	Nov. 6 New " (7)
" 29 Full " (2)	" 26 Full " (2)	" 20 Full " (1)
Apr. 13 New " (6)	Aug. 9 New " (4)	Dec. 5 New " (8)
" 28 Full " (7)	" 24 Full " (1)	" 20 Full " (4)

The first column is about the average rise of the spring tide, as given last year.

EXAMPLES. You wish to know the height of the spring tide following the New Moon of March 15, at Newburyport, Ms. You see above the figure (5) opposite March 15. You therefore look at column (5), and opposite Newburyport, find 11 feet 6 inches, the height of the tide required. In the same way you find the height of spring tide following Dec. 5, column (8), to be, at Newburyport, but 7 feet 4 inches, at N. Y. 3 ft. 10 inches, at Boston, 8 feet, &c. Though storms may cause a very great variation from the above table, it is believed that it will be found an improvement on any thing of the kind ever before published in this country. The tides at the different dates referred to in the same column will not be precisely alike, but, under ordinary circumstances the variation will in most cases be less than one fiftieth part of the whole rise of the tide.

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

Albany, . . .	add 4H 12M	Philadelphia, . . .	add 2H 57M
Nantucket, . . .	add 0 30	Portland, . . .	sub. 0 45
New Bedford, . . .	sub. 3 53	Portsmouth, N. H. . .	sub. 0 15
New London, . . .	sub. 2 36	Providence, . . .	sub. 3 05
New York, . . .	sub. 2 21	St. Johns, N. B. . .	add 0 30
Newburyport, . . .	sub. 0 15	Vineyard Sound, . . .	sub. 0 30

TABLE III. ASTRONOMICAL CHARACTERS.

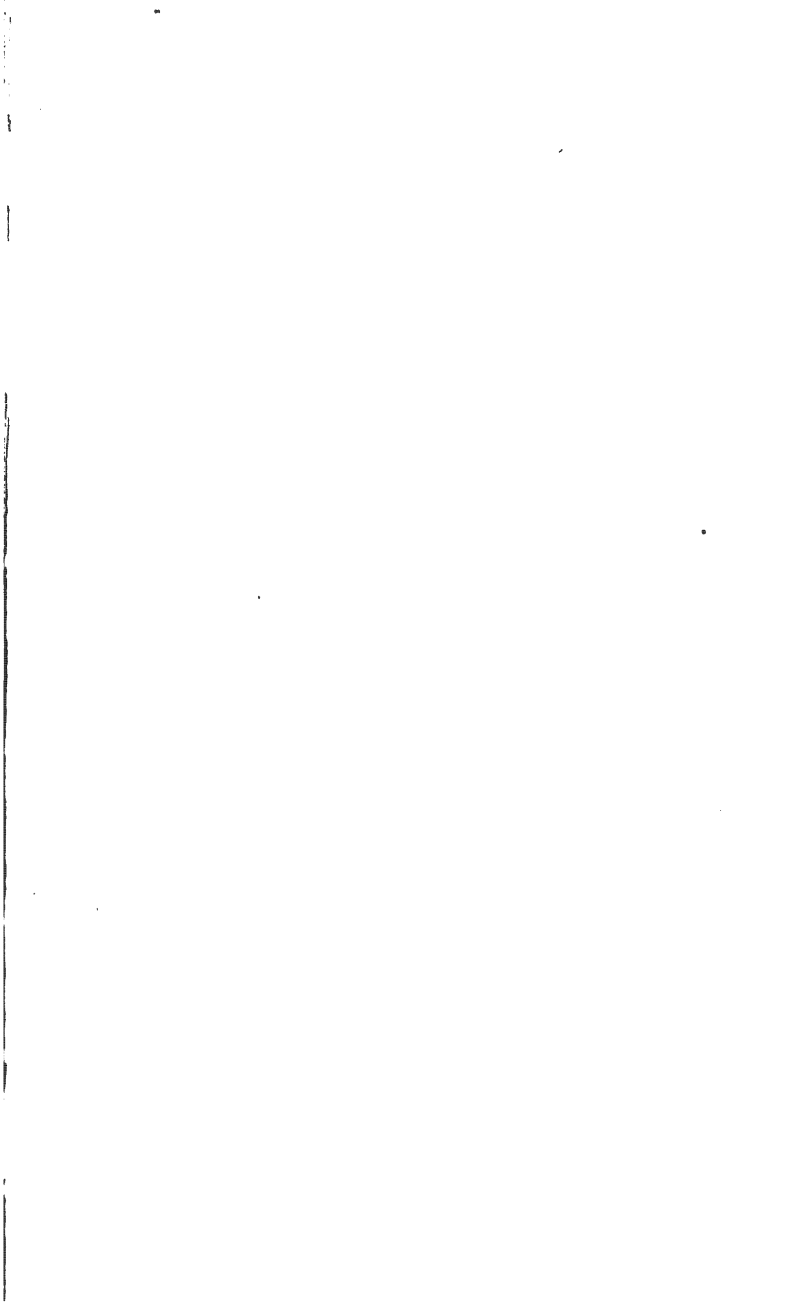
☉ Sun,	♄ Vesta,	♃ Jupiter,	♈ First Quar.	♊ Conjunction,
☿ Mercury,	♃ Juno,	♄ Saturn,	☾ Full Moon,	♋ Opposition.
♀ Venus,	♃ Pallas,	♃ Uranus,	☾ Last Quar.	♌ Ascending Node,
♂ Mars,	♃ Ceres,	♂ N. Moon,	☾ Quartile,	♍ Descending Node.

SIGNS OF THE ZODIAC.

Spring.	♈ Aries,	Ram,	Head,	Ant.	♎ Libra,	Scales,	Reins,
♉ Taurus,	Bull,	Neck,		♏ Scorpio,	Scorpion,	Secrets,	
♊ Gemini,	Twins,	Arms,		♐ Sagittarius,	Archer,	Thighs,	
♋ Cancer,	Crab,	Breast,		♑ Capricornus,	Goat,	Knees,	
♌ Leo,	Lion,	Heart,		♒ Aquarius,	Waterman,	Legs,	
♍ Virgo,	Virgin,	Belly		♓ Pisces,	Fishes,	Feet,	



ANNEX





JOHN BULL'S MONARCHY A REFUGE FROM BROTHER JONATHAN'S SLAVERY.

Facts. Our GOVERNMENT has tried to enslave many thousand persons who are enjoying their inalienable rights in Canada. May 10, 1828, the following resolution was adopted in the U. S. House of Representatives, and as appears from the journal without opposition, or the calling for the yeas and nays.

Resolved, That the President of the U. S. be and he is hereby requested to open a negotiation with the British Government, in the view to obtain an arrangement whereby fugitive slaves who have taken refuge in the Canadian provinces of that Government, may be surrendered by the functionaries thereof to their masters, upon their making satisfactory proof of their ownership of said slaves."—*Jour. H. R.* 1 Sess. 20th Cong. pp. 715 and 720.

nies, from the jury box, and from all civil offices. They are refused all licenses in most of our cities, and generally, the benefit of all asylums and public charities. Merchants will not take them as clerks, nor lawyers and physicians as students, nor mechanics as apprentices, nor benevolent societies as agents. The people of the free states mob down discussion on slavery, and pelt with stones repentant slaveholders who have emancipated their slaves, resigned honorable and lucrative stations, consecrated their lives to the advocacy of liberty, become exiles from their homes, and suffered the loss of all things. They break up anti-slavery meetings, burn the buildings where they were held, break open the houses of abolitionists and burn their furniture, put halters on their necks and lead them through the streets, drag them from their beds at night, bind, gag, disfigure, and transport them at the dead of night to unfrequented places. They tear down anti-slavery churches, break in pieces anti-slavery presses, and maim and kill their conductors. All these outrages have been perpetrated in free states within the last three years, and scarcely one of the perpetrators has been brought to justice. Hundreds of other outrages upon the rights, persons, and property of abolitionists have been committed, many of them at noon-day—the officers of the law quietly looking on, governors, judges, mayors, aldermen, members of Congress, and attorneys general, conniving, and in some instances openly aiding and leading. But our space fails us, and we stop mid-way in the enumeration. In the place of farther details exhibiting the pro-slavery public sentiment of the free states, we insert the testimony of slaveholders in the United States Senate. Hear them.

Mr. Leigh of Va. in his speech on the abolition memorials, when showing the sympathy of the great body of the people of the free states with slaveholders, said: "I have never conversed with a single northern gentleman whose opinions on this subject gave me any dissatisfaction." Mr. Benton of Missouri in the same discussion, showing how the public sentiment of the free states favored slavery, said: "He confessed that he could find no words in the scope of language to express his admiration of the conduct of the North. When he saw the spirit of the Northern States, and Ohio also, which pervaded the whole mass of the population, he felt at ease."

Mr. Preston of S. C. said: "Sir, I feel, with the Senator from Missouri, the most profound respect for the talent and integrity, the ability, boldness, and zeal of the

and Vt. (in 1837,) and in Ct. (in 1838,) by laws granting a jury trial. Let the Legislatures of other states be urged to do likewise *immediately*.

2. *Continued Slavery.*—In N. Y. slaves may be held 9 months, at one time; in Pa. and Ind. 6 months; in R. I. indefinitely as domestics. In Ct. those who were over 25 in 1784, are slaves for life. In N. J. children of slaves may be held till they are 28. In Illinois, the constitution provides for indentured apprenticeship, and speaks of the 'owners' of apprentices. Let their several Legislatures be petitioned to make all these states **FREE** by abolishing every vestige of slavery.

3. *Oppressive Laws.*—Ohio has servilely copied from the statute books of the slave states some of their worst laws against the free colored people. She brands all colored people as liars, by denying them their oath in her courts;—she exacts from them their proportion of the school tax, and excludes them from the benefit of her schools—thus taxing colored people for the instruction of white children.

In Louisiana, the old Spanish and French laws have not yet been *republicanized* to such a refinement of cruelty as to rob a free colored man of his oath. [See Wheeler's Law of Slavery, p. 195.] Let the Legislature of Ohio be petitioned to rise to the level of slaveholding morality.

4. *Taxation without Representation.*—In Connecticut, Ohio, Indiana, and Illinois, colored men are, by constitution, denied the right of voting for their rulers, and in New Jersey by statute. In New York, they cannot vote unless worth \$250 in real estate. In Pa. the constitution now in force, [July 1838] gives to colored people the right of suffrage. The constitution just framed by the convention, which is to be submitted to the people, Oct. 9, 1838, deprives them of the right.

MOON'S PHASES.

☾ Last Quarter,

D. H. M.

8 8 36 m.

● New Moon,

15 9 19 m.

☽ First Quarter,

D. H. M.

22 0 37 m.

○ Full Moon,

29 9 29 m.

M.	D.	☉	Lgth.	☉	☉	☽	☽	High	MISCELLANEOUS.
h.	W.	R. S.	Days.	Slow	Dec.	So.	Rises	Wa.	
1	Fri.	6 23 6	11 13	12 39	7 39	0 37	7 6	m.	☽ ☽ ☽. Dreadful cruelties
2	Sa.	6 22 6	11 16	12 27	7 16	1 17	8 9	0 26	☽ in Aphelion. in the internal
3	Su.	6 21 6	11 19	12 14	6 53	1 56	9 10	0 52	☽ Apogee. ☽ ☉. ☽ ☽ ☽
4	Mo.	6 19 6	11 21	12 1	6 30	2 37	10 18	1 24	☽ great. ht. lat. s. slave trade.
5	Tu.	6 18 6	11 24	11 47	6 7	3 19	11 13	1 54	Castor S. 8. 19. Families
6	We.	6 16 6	11 27	11 33	5 44	4 3	m.	2 33	Pollux S. 8. 7. Sundered
7	Th.	6 15 6	11 30	11 19	5 21	4 52	0 24	3 18	☽ ☽ ☽. Gangs driven in
8	Fri.	6 13 6	11 33	11 4	4 58	5 44	1 28	4 13	☽ ☽ ☽. Fair and frosty.
9	Sa.	6 12 6	11 36	10 49	4 34	6 39	2 31	5 23	Procyon S. 8 8 a. chains.
10	Su.	6 11 6	11 38	10 33	4 10	7 35	3 17	6 51	Very low tides. Many slaves
11	Mo.	6 9 6	11 41	10 47	3 17	8 33	4 9	8 18	☽ South. 0 12 m. perish
12	Tu.	6 8 6	11 44	10 1	3 23	9 29	4 45	9 22	☽ ☽ ☽. N. H. Elections.
13	We.	6 6 6	11 47	9 45	3 0	10 22	5 16	10 11	☽ in suspension. ☽ ☉.
14	Th.	6 5 6	11 50	9 28	2 36	11 15	5 43	10 53	☽ ☽ ☽. Grows cooler
15	Fri.	6 3 6	11 53	9 11	2 12	☉ a 7	sets	11 33	☽ eclipsed, invisible. ☽ ☽ ☽
16	Sa.	6 2 6	11 56	8 54	1 49	0 58	7a 1	0a 14	☽ perigee. ☽ ☽ ☽. very. with
17	Su.	6 1 6	11 59	8 37	1 25	1 50	9 2	0 51	High tides. snow.
18	Mo.	5 59 7	12 2	8 19	1 1	2 46	10 26	1 35	cor. hydrae S. 9 27 a.
19	Tu.	5 58 7	12 5	8 1	0 38	3 44	11 44	2 19	Regulus S. 9 40 a.
20	We.	5 56 7	12 7	7 43	S. 14	4 44	m.	3 10	☽ Stationary.
21	Th.	5 55 7	12 10	7 25	N. 10	5 45	1 1	4 11	☉ en. ☽. Spring commences.
22	Fri.	5 53 7	12 13	7 7	0 33	6 44	2 5	5 29	☽ South 0 56 m. Rain.
23	Sa.	5 52 7	12 16	6 48	0 57	7 39	2 55	6 53	☽ ☽. The North becomes
24	Su.	5 50 7	12 19	6 30	1 21	8 31	3 36	8 18	Low tides. aroused.
25	Mo.	5 49 7	12 22	6 11	1 44	9 18	3 57	9 15	cor. hydrae S. 8 59 a. m. con.
26	Tu.	5 48 7	12 25	5 53	2 8	10 2	4 32	9 59	Regulus S. 9 44 a.
27	We.	5 46 7	12 27	5 34	2 31	10 43	4 53	10 35	☽ South 10 46 a.
28	Th.	5 45 7	12 30	5 16	2 55	11 23	5 12	11 6	☽ ☽ ☽. ☽ in Perihelion.
29	Fri.	5 43 7	12 33	4 57	3 18	m.	rises	11 36	☽ South 0 28 m. Blustering
30	Sa.	5 42 7	12 36	4 38	3 41	0 2	7a 8	m.	☽ ☽ ☽. with
31	Su.	5 40 7	12 39	4 20	4 5	0 42	8 19	0 5	☽ ☽ ☽. with



A PRINTING PRESS DEMOLISHED AT SLAVERY'S BIDDING.

The people of the free states have attacked "the tyrant's foe, and the people's friend,"—Oct. 1835, at Utica, July 1836, at Cincinnati, O., Aug. 1837 at Alton Ill. and finally shot E. P. Lovejoy, because he would not basely surrender "**THE LIBERTY OF THE PRESS, THE PALLADIUM OF ALL OUR LIBERTIES.**"

leading men of the North during the last summer. I thank them for checking the excitement there as soon as they were able.

Mr. Brown of S. C. said, "What are the facts as to the *public opinion* of the North on this subject? He had been assured since his arrival here, by gentlemen representing the Northern States, that an abolition discourse could not be delivered among those whom they represented, without endangering the safety of the person attempting it." Mr. Calhoun of S. C. said, "He with others felt, as ought to be felt, for the open, manly, and decided course of a large portion of our northern brethren during the last summer."

All this testimony of slaveholders was given in the U. S. Senate on the *same day* Jan. 7, 1836, (see Washington Globe) and shows what the sentiments of the people of the free states "have to do with slavery," slaveholders themselves being judges. In the U. S. H. of Representatives, Feb. 16, 1835, Mr. Wise of Va. said, "I appeal to southern gentlemen for the truth of the remarkable fact, that the emigrants from the north to the south are *as ready to become masters as any who are hereditary masters.*"

WHAT THE NORTH SHOULD HAVE TO DO WITH SLAVERY.

Now, reader, ponder the facts embodied in this article and learn what the free states have had to do and are doing not only *with* slavery but *for* it. Do you ask what they *ought* to do now? We answer, What they *never have done.*—*Act against slavery*—denounce it, not as bad policy merely (slaveholders do that) but as *base and immoral*—as a crime, always, everywhere, a crime *in itself*—an impious outrage of reason, right, law, justice, republicanism, man and God. Let them utter this and *act it out*—**ACT IT OUT**—Abolish slavery immediately on their great plantations in the District of Columbia and the territory of Florida, where Congress has "power of exclusive legislation," and repeal the act of '93, which takes from human beings jurisdiction. Let each of them abolish slavery immediately within its own bounds—repeal the laws which permit slaveholders to bring their slaves to free states and hold them—demand the repeal of those laws which imprison our colored sailors in southern ports, demand the legal prosecution and punishment of the lynchers and murderers of our citizens at the south—let them indict and bring to trial the thousands of northern rioters that have mobbed abolitionists, or instigated mobs against them—the magistrates, mayors, judges, members of Congress, attorneys general, clergymen and all. Let them repeal those laws which graduate men's rights by their *skins*—throw open to persons of color seminaries of learning, churches, professions, trades, civil offices, public conveyances and places of resort, and all literary, religious, political and commercial associations, corporations, honorary distinctions, and public charities. Let them expunge the pro-slavery dialect of our laws, and substitute therefor *free and honest* words. Let the people of the free states overwhelm with political retribution, those traitors to liberty, who have cloven down the sacred right of petition.

SCHOOLS, &c.

Look well to your summer schools. They are the hope of the nation. Let your children be taught to love liberty and abhor caste. Let none be excluded for their color—either by the insults of the children or the vote of the parents.

Of the 137,507 free people of color in the free states in 1830, 68,074 (nearly one half,) were scattered through 2,265 towns, averaging about 30 in each. Of course separate schools cannot be established for them. By suffering them to be shut out from your school, you are taking the straightest course to make them your enemies and the enemies of their country. Ignorant men are prone to be the foes of law and order, but those who are made ignorant by an exclusive prejudice, will naturally be the worst kind of foes. The good conduct of the colored people under their disadvantages and provocations is wonderful. It shows that kindness on your part may make them your best friends and their country's most patriotic citizens. "Thou shall not respect persons." Deut. 16: 19. "Have not the faith of our Lord Jesus Christ with respect of persons." James 2: 1. "If ye have respect to persons, ye commit sin." James 2: 9.

In selecting your laborers for the season, do not forget to encourage colored men to form habits of industry. We can never do so much to raise them as we have done to crush them. Will you deny them an opportunity to raise themselves?

Slaveholders carefully observe our treatment of our colored neighbors, and they are glad to see us strive to perpetuate the inferiority, from which they argue unfitness for freedom. Will you strengthen the hand which fastens the chain, wields the whip, puts out the eyes of the soul, crushes the intellect and breaks the heart?

MOON'S PHASES.

☾ Last Quarter,
● New Moon,

D. H. M.
6 11 46 a.
13 6 33 n.

☽ First Quarter, D. H. M.
20 0 10 a.
☾ Full Moon, 28 2 13 a.

D. M.	D. W.	R. ☉	S. ☽	Lgth. Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
					m. s.	° N. /	m.	n.	m.	
1	Mo.	5 39	7 12	42 42	4 2	4 29	1 24	9 16	0 31	Mid. tides. Ct. Elections
2	Tu.	5 39	7 12	44 44	3 43	4 51	2 8	10 20	1 2	Regulus S. 9 13 a. Liberty
3	We.	5 36	7 12	47 47	3 25	5 14	2 56	11 26	1 34	♀ in ♏. triumphant.
4	Th.	5 35	7 12	50 50	3 7	5 37	3 45	m.	2 11	♂ ☉. ♀ ☽
5	Fri.	5 33	7 12	53 53	2 49	6 0	4 38	0 29	2 57	Alkes S. 9 54 a. Rain or
6	Sa.	5 32	7 12	56 56	2 32	6 23	5 33	1 25	3 53	Low tides. snov.
7	S.	5 31	7 12	59 59	2 14	6 45	6 29	2 16	5 7	♂ gr. ht. lat. N. ♂ gr. elon. E
8	Mo.	5 29	7 13	1 1	1 57	7 8	7 24	2 49	6 34	♂ Favorable for observation.
9	Tu.	5 28	7 13	4 4	1 40	7 30	8 16	3 22	7 54	♂ South 9. 46 a. Slaveholding
10	We.	5 26	7 13	7 7	1 24	7 52	9 9	3 48	9 0	♂ South 11 36 a. becomes bet.
11	Th.	5 25	7 13	10 10	1 7	8 14	9 59	4 11	9 49	♂ ☽. ter understood and
12	Fri.	5 24	7 13	13 13	0 51	8 36	10 50	4 37	10 32	♂ South 3 14 m. more detested
13	Sa.	5 22	7 13	15 15	0 35	8 58	11 42	sets.	11 12	☽ Perigee. Fair with frost.
14	S.	5 21	7 13	18 18	0 20	9 20	0 38	8 a	11 59	High tides.
15	Mo.	5 19	7 13	21 21	0 5	9 42	1 35	9 30	0 a 39	♂ ☽. ♀ ☽.
16	Tu.	5 18	7 13	24 24	0 10	10 3	2 37	10 48	1 26	Mirach on mer. 9 11 a.
17	We.	5 17	7 13	26 26	0 25	10 24	3 39	11 59	2 13	♂ Stationary. Fair for
18	Th.	5 15	7 13	29 29	0 39	10 45	4 42	m.	3 7	Dubhe on mer. 9 5 a. some
19	Fri.	5 14	7 13	31 31	0 53	11 6	5 41	0 59	4 8	Alkes S. 8 59 a.
20	Sa.	5 13	7 13	34 34	1 6	11 27	6 34	1 42	5 15	☉ enters ♋. days.
21	S.	5 12	7 13	37 37	1 19	11 47	7 23	2 16	6 33	Low tides. Money needed
22	Mo.	5 10	7 13	39 39	1 31	12 8	8 9	2 42	7 46	Denebola S. 9 50 a. for the
23	Tu.	5 9	7 13	42 42	1 43	12 28	8 50	3 6	8 43	♂ ☽. ♂ stat. Anti-Sla-
24	We.	5 8	7 13	44 44	1 55	12 48	9 30	3 25	9 29	Zavijava S. 9 34 a. very cause.
25	Th.	5 6	7 13	47 47	2 6	13 7	10 9	3 44	10 7	Algorab S. 10 14.
26	Fri.	5 5	7 13	50 50	2 17	13 27	10 48	4 1	10 43	♂ ☽.
27	Sa.	5 4	7 13	52 52	2 27	13 46	11 29	4 19	11 14	☽ Apogee. ♀ in Inf. ♂ ☉.
28	S.	5 2	7 13	55 55	2 36	14 5	m.	rises.	11 45	♂ South 8 31 a. Monthly con.
29	Mo.	5 1	7 13	58 58	2 45	14 24	0 13	8 a 19	m.	Middling tides. Rain.
30	Tu.	5 0	7 14	0 0	2 54	14 42	0 59	8 54	0 15	☉ in ☉.



COLORED SCHOLARS EXCLUDED FROM SCHOOLS.

"If the *free* colored people were generally taught to read, it might be an inducement to them to remain in this country. **WE WOULD OFFER THEM NO SUCH INDUCEMENT.**"—*Rev. Mr. Converse, a colonizationist, formerly of N. H. now editor of the Southern Religious Telegraph.*

In those parts of the country where the persecuting spirit of colonization has been colonized, such exclusion has ceased.

in Congress, and in the state legislatures, and fill their places with those who will reverence it. Let liberty be justified of her children! Let churches shut slaveholders out of their pulpits and away from their communion tables. Let ecclesiastical judicatories, instead of electing slaveholding moderators as the Presbyterian church delight to do, silence and excommunicate those who rob the poor,—let religious and benevolent societies no longer employ slaveholders as agents, nor elect them to office, nor invite them to make speeches at their anniversaries, nor insult God in laying on his altar "robbery for burnt offering," by systematically gathering into his treasury the plunder of the poor.

Finally. Let all who buy of the slaveholder what he steals from the slave, and thus make him their agent and proxy to perpetrate robbery, to ply the whip and clutch for them the blood-smeared product—cease to be "partakers of other men's sins," and no longer incur the curse of God's indignant charge, "When thou sawest a thief, thou *consentedst* with him."

Can any man in his senses ask what the north has to do with slavery, when a Virginia Senator, at the head of the southern bar, in habits of contact with the leading men of the north for 20 years, could say: "I have never conversed with a single northern gentleman whose sentiments on the subject of slavery gave me any dissatisfaction?"

Who does not know that every year our Saratogas, Ballstons, Niagaras, Trentons, Catskills, Nashants, Long Branches, our hotels, public conveyances, promenades, theatres, and fashionable churches are thronged with slaveholders, men whose daily business it is to steal the labor of poor men and women and children, flogged by a "driver," up to the top of their strength,—men who kidnap babes from their mothers and breed them for the market,—men whose glossy broadcloths and glittering jewelry and burnished equipage were tortured out of the forced, whipped, blood-wet toil of the *unpaid slave*—and yet the wealthy, the fashionable, the literary, the professedly religious of the free states mingle with these plunderers of the poor, lavish on them their complacent smiles, and choicest courtesies, accompany them on pleasure excursions, laugh, sing, dance, attend races and drink toasts with them, make parties for them, regale them on their richest wines and viands, give them public dinners, make them the orators at political meetings, assign to them posts of honor on the platforms of religious anniversaries, and call them to speak and pray in religious assemblies?

What has the north to do with slavery? Just what the boon companion of thieves, revelling over their plunder, has to do with stealing,—what the accomplice in crime has to do with the principal—he who harbors traitors, and "gives aid and comfort" to rebels, with the enemies of his country.

HINTS TO ABOLITIONISTS.

1. Do you take an Anti-Slavery Almanac? I think so, else probably you would not be reading these hints. And I dare say you would not be without one any more than a hinge upon your door. But there is one thing more—do you take an Anti-Slavery Newspaper? If not, TAKE ONE, pay for it in advance, read it, let all the family read it—then lend it—keep it going until it is worn out.

2. Do you *pray* for the enslaved? We don't mean once a year, or at the monthly concert for the enslaved merely, but *without ceasing*?

3. Do you always carry anti-slavery publications in your pocket? If you do not, arm yourself with these pocket pistols forthwith, and keep shooting every chance you can get. Have one for a slaveholder, one for a colonizationist, one for a child, &c. Have them as you go to church, as you go to mill, as you go to town meeting, as you journey, as you ride or walk.

4. Do you ever get subscribers to anti-slavery publications? If not do so, and send the names on with the money. Suppose you get one every week—52 a year! And it is easily done. Try. You will thus uphold the paper, encourage the editor, benefit the new subscriber, and probably set him to do as you did.

5. "O, for a lecturer! We never have had a lecture here." Haven't you? Then lecture yourself, my friend. An abolitionist carpenter went from this city to Long Island. The people began to talk about anti-slavery movements. He proposed having a discussion to talk over the matter. A day was appointed. He went to work and prepared an address himself; plain, good home-spun abolitionism. It did execution. He had anti-slavery books, he had seen mobs, he

MOON'S PHASES.

☾ Last Quarter,

● New Moon,

D. H. M.

6 11 2 m.

13 2 30 m.

☽ First Quarter, D. H. M.

20 1 46 m.

○ Full Moon, 28 6 4 a.

D. M.	D. W.	☉ R. S.	Lgth. Days.	☉ Fast	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
				m s	o n	m a	m		
1	We.	4 59 8	14 3	3 2 15	1 1 48	10 26	0 47	1 2	☽ ☉ D. Ct. Legis. meets.
2	Th.	4 57 8	14 5	3 9 15	19 2 40	11 33	1 22	1 22	Zavijava S. 9 22 a. Slave-
3	Fri.	4 56 8	14 8	3 16 15	37 3 34	m.	1 53	1 53	Algorab S. 9 42 a. holders
4	Sa.	4 55 8	14 10	3 23 15	54 4 28	0 10	2 57	2 57	☽ South 1 47 m. begin to
5	S.	4 54 8	14 13	3 29 16	12 5 22	1 2	3 41	3 41	Denebola S. 8 56 a. come
6	Mo.	4 52 8	14 15	3 35 16	29 6 15	1 29	4 46	4 46	☽ gr. ht. lat S. ☽ in Perihe.
7	Tu.	4 51 8	14 17	3 40 16	46 7 7	1 57	6 5	6 5	Algorab S. 9 28 a. North.
8	We.	4 50 8	14 20	3 44 17	2 7 54	2 19	7 24	7 24	Low tides. ☽ ☉ D. Fair.
9	Th.	4 49 8	14 22	3 47 17	18 8 42	2 41	8 28	8 28	☽ Stationary. ☽ ☉ D. Warm.
10	Fri.	4 48 8	14 24	3 50 17	34 9 32	3 3	9 23	9 23	Alioth on mer. 9 37 a.
11	Sa.	4 47 8	14 26	3 52 17	50 10 24	3 27	10 10	10 10	☽ in Ap. ☽ ☉ D. Symptoms
12	S.	4 46 8	14 29	3 54 18	5 11 20	3 54	10 56	10 56	☽ Perigee. of mobs.
13	Mo.	4 45 8	14 31	3 55 18	20 0a20	sets	11 43	11 43	☽ South 9 17 a. Cooler with
14	Tu.	4 44 8	14 33	3 56 18	35 1 23	9a41	0a31	0a31	Rather high tides. wind
15	We.	4 43 8	14 35	3 56 18	50 2 27	10 48	1 19	1 19	☽ ☉ D. and rain.
16	Th.	4 42 8	14 37	3 55 19	4 3 30	11 39	2 6	2 6	Cor Ca. S. 9 15 a. Meetings
17	Fri.	4 41 8	14 39	3 54 19	18 4 28	m.	2 55	2 55	☽ South 0 53 m. in Philadel-
18	Sa.	4 40 8	14 41	3 53 19	31 5 20	0 16	3 42	3 42	Middling tides. phia.
19	S.	4 39 8	14 43	3 51 19	44 6 7	0 48	4 35	4 35	Alioth on mer. 9 2 a.
20	Mo.	4 38 8	14 45	3 48 19	56 6 52	1 13	5 39	5 39	Spica S. 9 44 a. More rain.
21	Tu.	4 37 8	14 47	3 45 20	8 7 31	1 35	6 45	6 45	☉ enters II. ☽ ☉ D.
22	We.	4 36 8	14 48	3 41 20	20 8 10	1 51	7 50	7 50	Cor Caroli S. 8 51 a.
23	Th.	4 35 8	14 50	3 37 20	32 8 49	2 9	8 45	8 45	☽ to be seen in the morning.
24	Fri.	4 34 8	14 52	3 32 20	45 9 30	2 27	9 35	9 35	☽ Apogee.
25	Sa.	4 33 8	14 53	3 27 20	55 10 11	2 45	10 12	10 12	☽ greatest elong. W.
26	S.	4 32 8	14 55	3 21 21	6 10 56	3 8	10 47	10 47	☽ South 9 22 a. Showers.
27	Mo.	4 32 8	14 56	3 15 21	16 11 44	3 34	11 21	11 21	Spica S. 9 0 a. N. E. Con-
28	Tu.	4 31 8	14 58	3 8 21	26 m.	rises	11 57	11 57	☽ ☉ D. ☽ ☉ O. vention.
29	We.	4 30 8	14 59	3 1 21	36 0 35	9a18	m.	m.	Rather Annual Meeting
30	Th.	4 30 8	15 1	2 53 21	45 1 29	10 10	0 34	0 34	of the Ohio A. S. Society.
31	Fri.	4 29 8	15 2	2 45 21	54 2 24	10 54	1 14	1 14	high tides



COLORED SCHOOLS BROKEN UP, IN THE FREE STATES.

When schools have been established for colored scholars, the law-makers and the mob have combined to destroy them;—as at Canterbury, Ot., at Oanaan, N. H., Aug. 10, 1835, at Zanesville and Brown Co., Ohio, in 1836.

IMMEDIATE EMANCIPATION.

Aug. 1, 1834, 30,000 slaves were emancipated in Antigua. Without any apprenticeship, or system of preparation, preceding the act, the chains were broken at a stroke, and they all went out FREE! It is now four years since these 30,000 slaves were "turned loose" among 2,000 whites, their former masters. These masters fought against the emancipation bill with all their force and fury. They remonstrated with the British Government—conjured and threatened,—protested that emancipation would ruin the island, that the emancipated slaves would never work—would turn vagabonds, butcher the whites and flood the island with beggary and crime. Their strong beseechings availed as little as their threats, and croakings about ruin. The Emancipation Act, unintimidated by the bluster, traversed quietly through its successive stages up to the royal sanction, and became the law of the land. When the slaveholders of Antigua saw that abolition was inevitable, they at once resolved to substitute immediate, unconditional, and entire emancipation for the gradual process contemplated by the Act. Well, what has been the result? Read the following testimony of the very men who, but little more than four years ago, denounced and laughed to scorn the idea of abolishing slavery, and called it folly, fanaticism, and insanity. We quote from the work of Messrs. Thome and Kimball, lately published, the written testimony of many of the first men in Antigua,—some of whom were among the largest slaveholders before August, 1834. It proves, among other points, that

EMANCIPATED SLAVES ARE PEACEABLE.

TESTIMONY. *"There is no feeling of insecurity. A stronger proof of this cannot be given than the dispensing, within five months after emancipation, with the Christmas guards, which had been uninterruptedly kept up for nearly one hundred years—during the whole time of slavery."*

"I have never heard of any instance of revenge for former injuries." James Scotland, Sen. Esq.

"Insurrection or revenge is in no case dreaded. My family go to sleep every night with the doors unlocked. There is not the slightest feeling of insecurity—quite the contrary. Property is more secure, for all idea of insurrection is abolished forever." Hon. N. Nugent, Speaker of the House of Assembly.

"There has been no instance of personal violence since freedom. I have not heard of a single case of even mediated revenge." Dr. Daniell, member of the Council, and Attorney for six estates.

"Emancipation has banished the fear of insurrections, incendiarism, &c." Mr. Fevey, Manager of Lavicoun's.

"I have never heard of an instance of violence or revenge on the part of the negroes." Rev. Mr. Morrish, Moravian Missionary.



A NORTHERN FREEMAN ENSLAVED BY NORTHERN HANDS.

Nov. 20, 1836, (Sunday,) Peter John Lee, a free colored man of Westchester Co., N. Y., was kidnapped by Tobias Boudinot, E. K. Waddy, John Lyon, and Daniel D. Nash, of N. Y., city, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. See *Emancipator*, March 16, and May 4, 1837. This is not a rare case. Many northern freemen have been enslaved, in some cases under color of law. Oct. 26, 1836, a man named Frank, who was born in Pa., and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts that a slaveholding court declared him **FREE**—thus giving a withering rebuke to northern servility.

"Throughout the island the estates were never in a more advanced state than they now are. I have frequently adopted the job system—the negroes accomplished twice as much as when they worked for daily wages, *because they made more money*. On some days they would make three times the ordinary wages."—*Dr. Daniell*.

"On my estate, cultivation is more forward than ever it has been at the same season. The laborers have *done well*."—*Mr. Favey, of Lavicount's estate*.

"Emancipation has almost wholly put an end to the practice of skulking, or pretending to be sick."—*James Howell, Esq.*

"I find my people much more disposed to work than they formerly were. The habit of feigning sickness to get rid of going to the field, is completely broken up. My people say, '*they have not time to be sick now*.' My cultivation has *never* been so far advanced at the same season. I have been encouraged by the *increasing industry* of my people to bring several additional acres under cultivation."—*Mr. Hatley*.

"I get my work done better than formerly, and with incomparably more cheerfulness. My estate was never in a finer state of cultivation, though I employ fewer laborers than during slavery."—*D. Cranstoun, Esq.*

EMANCIPATED SLAVES ARE EASILY CONTROLLED BY LAW.

TESTIMONY. "I have found that the negroes are readily controlled by law."—*David Cranstoun, Esq.*

"They are as pliant to the hand of legislation, as any people."—*Wesleyan Miss'y.*

"Aggression on private property, such as breaking into houses, cutting canes, &c., are *decidedly fewer* than formerly."—*Dr. Daniell*.

Messrs. Thome and Kimball add: "Similar sentiments were expressed by the Governor, Hon. N. Nugent, R. B. Eldridge, Esq., Dr. Ferguson, James Scotland, Jr., Esq., and numerous other planters, managers, &c."

In connection with the above, we present extracts of a letter from the SUPERINTENDENT OF THE POLICE, addressed to us, dated St. John's, Feb. 9, 1837.

"The laborers have conducted themselves generally in a highly satisfactory manner to all the authorities. They are peaceable, orderly, and civil. *It is a due fear of, and a prompt obedience to the authority of the magistrates, is a prominent feature of the lower orders.* To judge of the past and present state of society throughout the island, I presume that the *lives and properties of all classes are as secure in this, as in any other portion of his Majesty's dominions.*" R. S. WICKHAM, Superintendent of police.

ABSTINENCE FROM SLAVE PRODUCTS.

By denying ourselves the use of slave products, we give power to our testimony against slaveholding, quicken our sense of its guilt, create a market for free products, thus securing a supply, and set an example, which, if followed generally, would abolish slavery. Who that remembers the slave *as bound with him*, can freely consume the product of his blood and tears, eat the food which tantalized his hunger, or wear the cotton for which he went naked and scarred? To the slaveholder we say: "Let him that stole steal no more;" and to him that purchases the products of unrequited toil, Let him that encourages thieves to steal, by buying their stolen goods, **BE THEIR CUSTOMERS NO MORE.**

THE BAPTIST CHURCH IN AMERICA

Sprung into being on the principles of liberty. Roger Williams and his persecuted friends, and early followers, abhorred all oppression. "How is the gold become dim!" Sept. 1, 1834, Lucius Bolles, D.D. Cor. Sec. Am. Bap. Board for For. Missions, in a *defence* of the Baptist Church, says: "There is a pleasing degree of union among the multiplying thousands of Baptists throughout the land. * * Our southern brethren are **GENERALLY**, both **MINISTERS** and **PEOPLE**, **SLAVEHOLDERS.**" In 1835, the Savannah River Baptist Association, deliberately invited and encouraged slavery to trample on the marriage relation, by nullifying the first marriage of a slave if a slaveholder should choose to separate him from his wife.

Baptists of the north, if you fellowship, such enormities, your "independent"

MOON'S PHASES.

☾ Last Quarter,
● New Moon,
☽ First Quarter,

D. H. M.
2 4 59 m.
9 4 28 m.
17 3 49 m.

○ Full Moon,
☾ Last Quarter,
D. H. M.
24 4 51 m.
31 10 3 m.

D. M.	D. W.	☉ R.	☉ S.	Lgth. Days	☉ Slow.	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
						☉ N. /	m	a.	m.	
1	Th.	4 45	8 14	29	6 0	18 26	4 45	10 15	3 14	☽ Perigee.
2	Fri.	4 46	8 14	27	5 57	17 51	5 37	10 46	4 8	Ras Alhague S. 8 37. Rather cool for the season.
3	Sa.	4 48	8 14	25	5 53	17 36	6 33	11 25	5 16	
4	S	4 49	8 14	23	5 48	17 20	7 32	m.	6 46	Middling tides. Ill. and Ind.
5	Mo.	4 50	8 14	20	5 43	17 4	8 33	0 16	8 15	☽ greatest elong. E. Elect.
6	Tu.	4 51	8 14	18	5 37	16 48	9 34	1 16	9 24	☽ in Aphelion.
7	We.	4 52	8 14	15	5 31	16 31	10 33	2 26	10 20	Rastaben 8 42.
8	Th.	4 54	8 14	13	5 24	16 14	11 29	3 41	11 6	☽ Stationary.
9	Fri.	4 55	8 14	11	5 17	15 57	0a19	sets.	11 43	Altair S. 10 25 a. Changeable.
10	Sa.	4 56	8 14	8	5 9	15 40	1 5	7a54	0a18	Rather high tides.
11	S	4 57	8 14	6	5 0	15 22	1 48	8 12	0 48	☽ ☽ ☽. Northern cities thronged with slaveholders.
12	Mo.	4 58	8 14	3	4 50	15 4	2 29	8 30	1 16	☽ ☽ ☽.
13	Tu.	5 0	7 14	1	4 40	14 46	3 9	8 48	1 43	Vega S. 8 59 a.
14	We.	5 1	7 13	59	4 29	14 28	3 49	9 7	2 10	☽ ☽ ☽.
15	Th.	5 2	7 13	56	4 18	14 9	4 32	9 30	2 58	☽ Apogee. ☽ ☽ ☽. Look out for mobs.
16	Fri.	5 3	7 13	54	4 6	13 50	5 17	9 56	3 29	Altair S. 9 59 a. Continues unsettled.
17	Sa.	5 4	7 13	51	3 54	13 32	6 4	10 26	4 26	Low tides.
18	S	5 6	7 13	49	3 41	13 12	6 55	11 9	5 44	☽ ☽ ☽.
19	Mo.	5 7	7 13	46	3 28	12 53	7 48	m.	7 18	☽ Stationary.
20	Tu.	5 8	7 13	43	3 14	12 33	8 44	0 0	8 37	Vega S. 8 31 a.
21	We.	5 10	7 13	41	3 0	11 53	9 40	0 59	9 37	Altair S. 9 42 a.
22	Th.	5 11	7 13	38	2 45	11 53	10 34	2 10	10 23	Middling tides.
23	Fri.	5 12	7 13	35	2 30	11 33	11 26	3 23	11 4	☉ enters ♍. Rainy.
24	Sa.	5 14	7 13	33	2 14	11 13	m.	rises.	11 42	Deneb on mer. 10 24 a.
25	S	5 15	7 13	30	1 58	10 52	0 17	7a12	m.	☽ ☽ ☽. Abolitionism spreading.
26	Mo.	5 16	7 13	27	1 42	10 31	1 6	7 35	0 19	Altair S. 9 24 a.
27	Tu.	5 18	7 13	25	1 25	10 10	1 55	7 57	0 53	☽ Perigee. ☽ in Aphelion.
28	We.	5 19	7 13	22	1 8	9 49	2 46	8 24	1 34	Middling tides.
29	Th.	5 20	7 13	19	0 50	9 28	3 38	8 53	2 17	Deneb on mer. 10 4 a.
30	Fri.	5 22	7 13	17	0 32	9 7	4 33	9 29	3 1	☽ at greatest brilliancy.
31	Sa.	5 23	7 13	14	0 14	8 45	5 28	10 16	4 1	Altair S. 9 24 a.



EMANCIPATED SLAVES CAN TAKE CARE OF THEMSELVES.

TESTIMONY. "Since their freedom, the negroes cultivate habits of carefulness and economy."—*Mr. J. Howell.*

"There is an increasing attention paid by the negroes to cultivating their private lands. They are very acute in making bargains."—*Dr. Daniell.*

"The negroes show a great deal of shrewdness in every thing which concerns their own interests. To a stranger it must be utterly incredible how they can manage to live on such small wages. They are very exact in keeping their accounts with the manager."—*H. Armstrong, Esq.*

"The emancipated people manifest as much cunning and address in business, as any class of persons."—*Mr. James Howell.*

"The capabilities of the blacks for education are conspicuous; so also as to mental acquirements and trades."—*Hon. N. Nugent.*

ANTIGUA SLAVEHOLDERS PREACHING THE FAITH THAT ONCE THEY DESTROYED.

Till 1834 the Antigua slaveholders cursed abolition; *since then*, they have blessed it, rejoiced, and gloried in it. **HEAR THEIR OWN CONFESSIONS!**

TESTIMONY. "We all resisted VIOLENTLY the measure of abolition, when it first began to be agitated in England. But we are now rejoiced that slavery is abolished."—*Dr. Daniell, Member of the Council.*

"I do not know of a single planter who would be willing to return to slavery. We all feel that it was a great curse."—*D. Cranstoun, Esq.*

"Before emancipation, there was the bitterest opposition to it among the planters. But after freedom came, they were delighted with the change."—*Mr. J. Howell.*

"There was the most violent opposition in the legislature, and throughout the island, to the anti-slavery proceedings in Parliament. The humane might have their hopes and aspirations; but they did not dare to make such feelings public. They would have been branded as the enemies of their country!"—*Hon. N. Nugent.*

"Whoever was known, or suspected of being an advocate for freedom, became the object of vengeance, and was sure to suffer, if in no other way, by a loss of part of his business."—*James Scotland, Sen., Esq.*

Messrs. Thome and Kimball say: "The GOVERNOR said that the planters all conceded that emancipation had been a great blessing to the island, and he did not know of a single individual who wished to return to the old system."

"Distinguished abolitionists are spoken of in terms of respect and admiration. A distinguished agent of the English anti-slavery society now resides in St. John's, and keeps a bookstore, well stocked with anti-slavery books and pamphlets. The bust of GEORGE THOMPSON stands conspicuously upon the counter of the bookstore, looking forth upon the public street."

"Anti-slavery is the popular doctrine among all classes. He is considered an enemy to his country who opposes the principles of liberty. The planters hailed the arrival of French and American visitors on tours of inquiry as a bright omen. In publishing our arrival, a St. John's paper remarked: 'We regard this as a pleasing indication that the American public have their eyes turned upon our experiment with a view, we may hope, of ultimately following our EXCELLENT EXAMPLE.'"

churches cannot cast the blame on any church judicatory. Your churches are now a refuge for slavery. Rev. Basil Manly, a clerical man-seller recently preached in your Churches, in various parts of New England, and the scores of clerical Baptist slaveholders that visit the north every summer, are invited to occupy your pulpits. If you would enjoy the smiles of him who came to "preach deliverance to the captives," renounce all "fellowship with the unfruitful works" of slavery, that you may, in word and deed REPROVE them.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH,

Organized in 1789, adopted the "judgement" of the Synod of New York and Philadelphia, in favor of "universal liberty," in 1793,—adopted the note to the eighth commandment in its Catechism, calling those who "keep" slaves *men-stealers*, and classed with "sinners of the first rank," in 1794. But as the influence of the revolution died away in the nation, the church became more pro-slavery in practice, and even began to renounce its former professions. In 1816, the Gen. Assembly, while it called slavery a "mournful evil," directed the ERASURE of its anti-slavery note to the eighth commandment. In 1818, it adopted an "expression of views," in which slavery is called "a gross VIOLATION of the most precious and sacred RIGHTS of human nature," but instead of requiring the instant abandonment of this "VIOLATION OF RIGHTS," the Assembly exhorts slaveholders "to continue and increase their exertions to effect a total abolition of slavery," with "no greater delay than a regard to the public welfare demands," and recommends that if a "Christian professor," "shall sell a slave who is also in communion with our church," without the consent of the slave, the seller should be "suspended till he

MOON'S PHASES.

☉ New Moon,

D. H. M.

☾ First Quarter,

7 5 39 a.
15 9 20 a.

☾ Full Moon,

D. H. M.

☾ Last Quarter,

23 2 33 m.
29 6 a. 5

M.	D.	W.	R.	S.	Lgth. Days	☉ Fast	☉ Dec.	☾ So.	☾ Rises	High Wa.	MISCELLANEOUS.
1	S	5	25	7	13 11	m. 4	8 23	6 33	11 14	5 16	
2	Mo.	5	26	7	13 8	0 22	8 1	7 34	m.	6 48	<i>The laborer is worthy of his hire.</i>
3	Tu.	5	27	7	13 5	0 41	7 39	8 34	0 22	8 15	Deneb S. 9 46 a. <i>Vi. Elect.</i>
4	We.	5	29	7	13 3	1 0	7 17	9 29	1 33	9 19	Middling tides. <i>Slaveholders</i>
5	Th.	5	30	7	13 0	1 20	6 55	10 19	2 46	10 7	Alderamin 10 18 a. <i>don't pay</i>
6	Fri.	5	31	7	12 57	1 40	6 33	11 7	3 57	11 0	☿ ☽ ☾. <i>their laborers.</i>
7	Sa.	5	33	7	12 54	2 0	6 11	11 50	sets.	11 24	☉ Eclipsed invis. <i>H & ☉.</i>
8	S	5	34	7	12 52	2 20	5 48	0a32	6a42	11 55	High tides. <i>Rainy.</i>
9	Mo.	5	36	7	12 49	2 40	5 25	1 13	7 0	0a23	Fom. S. 11 37 a. <i>Me. Elect.</i>
10	Tu.	5	37	7	12 46	3 1	5 2	1 53	7 21	0 50	☿ ☽ ☾. 2 ☽ ☾. ☿ Station.
11	We.	5	38	7	12 43	3 22	4 40	2 35	7 41	1 18	Deneb S. 9 14 a. <i>This means</i>
12	Th.	5	40	7	12 40	3 43	4 17	3 19	8 6	1 47	☾ Apogee. <i>ness begins to</i>
13	Fri.	5	41	7	12 38	4 4	3 54	4 5	8 35	2 24	☿ Stationary. <i>make</i>
14	Sa.	5	43	7	12 35	4 25	3 31	4 54	9 11	3 8	☿ ☽ ☾. <i>talk.</i>
15	S	5	44	7	12 32	4 26	3 8	5 47	9 57	4 6	☿ in ♌. <i>Fine Autumn</i>
16	Mo.	5	45	7	12 29	5 7	2 44	6 40	10 52	5 21	Very low tides. <i>weather.</i>
17	Tu.	5	47	7	12 26	5 28	2 21	7 34	11 57	6 50	Alderamin S. 9 35 a. <i>Earnest</i>
18	We.	5	48	7	12 23	5 49	1 58	8 20	m.	8 13	☿ gr. elong. W. <i>discussions</i>
19	Th.	5	50	7	12 21	6 10	1 35	9 22	1 8	9 16	☿ in Perihelion. <i>in stages.</i>
20	Fri.	5	51	7	12 18	6 31	1 11	10 13	2 23	10 3	Fomalhaut S. 11 Qa. <i>steam-</i>
21	Sa.	5	53	7	12 15	6 52	0 48	11 3	3 39	10 43	Harvest Moon. <i>boats, acad-</i>
22	S	5	54	7	12 12	7 13	0 25	11 53	4 56	11 23	☿ ☽ ☾. <i>emies and lyceums.</i>
23	Mo.	5	55	7	12 9	7 24	N. 1	m.	rises.	m.	☉ enters ♏. <i>Autumn begins.</i>
24	Tu.	5	57	7	12 6	7 55	S. 22	0 44	6a33	0 0	☾ Perigee. <i>A storm of wind</i>
25	We.	5	58	7	12 3	8 16	0 46	1 37	7 2	0 41	High tides. <i>and rain.</i>
26	Th.	6	0	6	12 1	8 36	1 9	2 34	7 38	1 25	Alderamin S. 9 1 a.
27	Fri.	6	1	6	11 58	8 56	1 32	3 33	8 21	2 11	Fomalhaut S. 10 32 a.
28	Sa.	6	3	6	11 55	9 16	1 56	4 35	9 17	3 3	Markab S. 10 38 a. <i>Continues</i>
29	S	6	4	6	11 52	9 36	2 19	5 38	10 23	4 5	Low tides. <i>unsettled.</i>
30	Mo.	6	5	6	11 49	9 55	2 43	6 38	11 33	5 21	☿ gr. ht. lat. N. <i>Mon. Com.</i>



SOUTHERN ARGUMENTS TO STOP THE MOUTHS OF NORTHERN GUESTS.

A northern man goes south, sits at a table loaded from the slave's unpaid toil,—who eats his corn bread in the sun,—marries a slaveholder, and then—finds out that slavery is a divine institution, and defends it in southern and northern pulpits, religious newspapers, &c. For examples,—consult memory or observation.

ILLUSTRATION OF THE NOW PREVALENT FEELING IN ANTIGUA.

We insert a note from the Governor of the island, inviting Messrs. Thome and Kimball, the delegates of the American Anti-Slavery Society, to dine with him.

"If Messrs. Kimball and Thome are not engaged Tuesday next, the Lt. Governor will be happy to see them at dinner, at six o'clock, when he will endeavor to facilitate their PHILANTHROPIC inquiries, by inviting two or three proprietors to meet them.—*Government House, St. John's, Dec. 18, 1836.*"

STATISTICS OF THE BRITISH (FORMERLY SLAVE) COLONIES.

Mostly from official returns for 1829. Slaves in Antigua, Barbadoes and Jamaica from returns of the Commissioners on Compensation, in 1834. Their returns state the whole number of slaves liberated or *apprenticed*, August 1, 1834, at 780,993. By the *Abolition Act*, the apprenticeship was to expire Aug. 1, 1840. Barbadoes, Jamaica, and most of the other colonies *adopted entire freedom* Aug. 1, 1838.

Possessions.	Date of acquit.	Ex- tent. sq. m.	Population.			In. to sq m.			Exports to Great Britain.	Imports from G. Britain.
			White.	Slaves.	F. Col.	W.	Sl	FC		
British, West India Islands.	Angulla,	1650	365	2,388	327	...	...	...	...	...
	Antigua*	1632	108	1,980	29,537	3,895	18	209	36	£285,500
	Bahamas,	1629	4,400	4,240	9,268	2,991	1	2	7	17,915
	Barbadoes,	1625	166	14,959	82,807	5,146	90	499	31	489,214
	Bermudas*	1611	22	3,905	4,608	738	177	209	34	4,901
	Dominica,	1783	275	840	15,392	3,606	3	56	13	141,911
	Grenada,	1783	125	801	24,145	3,786	6	193	30	350,813
	Jamaica,	1655	6,400	37,000	311,692	55,000	6	49	9	3,741,179
	Montserrat,	1632	47	330	6,262	814	7	133	17	40,958
	Nevis,	1628	20	700	9,259	2,000	35	468	100	78,278
	St. Christophers,	1632	68	1,612	19,310	3,000	24	284	44	192,280
	St. Lucia†	1803	58	972	13,661	3,718	17	235	64	157,533
	St. Vincent,	1783	130	1,301	23,589	2,824	10	181	21	414,548
	Tobago,	1763	187	322	12,556	1,164	2	66	6	158,385
	Trinidad†	1797	2,400	4,201	24,006	15,956	2	10	6	694,001
	Tortola, or Virgin Isles,	1666	.....	800	5,399	607	...	.....	.....	33,239
Total, B. W. I.			14,406	74,328	593,879	105,572	4½	41	7½	6,809,655
Cape of Good Hope†			.....	43,000	35,500	29,000	.....	.....	.....	4,195,068
Guiana {	Berbicet	.....	.....	523	20,645	1,161	.....	.....	.....	.....
	Essequibo,	1803	.....	3,006	65,556	6,360	.....	.....	.....	.....
Hendurast	1650	62,750	.....	250	2,100	2,300	.....	.....	.....	.....
Mauritiust	.....	.....	.....	8,000	76,000	15,000	.....	.....	.....	.....
Total,			.....	129,107	793,680	159,393	.....	.....	.....	.....

* Crown colonies, having no local legislature.

† Adopted entire emancipation, August 1, 1834.

1839.]

OCTOBER—TENTH MONTH.

[31 DAYS.]

should repent and make reparation." Since 1818, slavery has continued to nestle and breed in the Church unbuked. A Presbyterian in the Southern Religious Telegraph of March 16, 1838, speaking for his southern brethren, says: "So long as this law, (that of 1818,) stands unrepented, we must either co-operate with the abolitionists or maintain the attitude of REBELS against church authority." Referring to the clause against SELLING A BROTHER IN CHRIST AGAINST HIS WILL, he says, it can ~~it~~ "never be carried into effect in our country!!!"

Let all Presbyterians, of both schools, who agree with Dr. Ely, that a man should "starve, beg, or be crucified, rather than commit any one known sin," immediately petition the General Assemblies which meet May, 1839, to carry out their own principles, and cease to uphold and encourage, by fellowship, the VIOLATION of "precious and sacred RIGHTS."

TEXT. "Contrasting the condition of white slaves in New England with our slaves in the South is like comparing Egyptian bondage under Pharaoh's taskmasters with Millennial glory. Mild slavery at the south is heaven on earth to the tyranny of the spindle at the north."—Rev. J. C. Postell of S. C.

COMMENT. **T**WENTY DOLLARS REWARD for Liby, about 30 years old, and VERY MUCH SCARRED about the NECK AND EARS occasioned by WHIPPING. Had a handkerchief tied round her ears, as she commonly wears it to HIDE THE SCARS.

ROBERT NICOLL, Dauphin St.

between Emanuel and Conception. (Mobile (Ala.) Commercial Advertiser.

Reader, how many such advertisements have you seen for N. E. factory girls, in which the advertiser, without shame or fear, carefully described his residence?

MOON'S PHASES.

☉ New Moon, 7 9 41 m.

☾ First Quarter, 15 1 55 a.

☉ Full Moon, 22 0 3 a.

☾ Last Quarter, 29 3 32 m.

Day	D. W.	☉ R.	☉ S.	Lgth. Days.	☉ Slow.	☉ Dec.	☉ So.	☉ Rises	High Wa.	MISCELLANEOUS.
1	Tu.	6	7	6	11 46	10 14	3 6	7 23	6 49	Low tides.
2	We.	6	8	6	11 44	10 33	3 29	8 26	8 6	Alderamin S. 840. R. I Leg.
3	Th.	6	10	6	11 41	10 52	3 53	9 14	1 57	9 6 "Runaways" pulling foot
4	Fri.	6	11	6	11 38	11 10	4 16	9 57	3 4	9 43 Markab S. 1017 a. for
5	Sa.	6	12	6	11 35	11 28	4 39	10 39	4 10	10 28 ☽ in Inf. Canada.
6	Su.	6	14	6	11 32	11 46	5 2	11 20	5 14	11 1 ☽ ☽ ☽ Mid.
7	Mo.	6	15	6	11 29	12 3	5 25	0 a 0	sets.	11 32 ☽ ☽ ☽ Michigan Election.
8	Tu.	6	17	6	11 27	12 20	5 48	0 41	5a55	0 a 0 Ohio, Pa. and N. J. Elections.
9	We.	6	19	6	11 24	12 36	6 11	1 25	6 18	0 32 High tides. Changeable.
10	Th.	6	20	6	11 21	12 52	6 34	2 10	6 50	1 11 ☽ Apogee. Vt. Legislature.
11	Fri.	6	21	6	11 18	13 7	6 57	2 58	7 19	1 36 ☽ ☽ ☽ "Hide the outcasts."
12	Sa.	6	22	6	11 15	13 22	7 29	3 48	8 0	2 14 ☽ ☽ ☽ "Bowray not him
13	Su.	6	24	6	11 13	13 37	7 42	4 41	8 50	2 59 Middling tides. that wan-
14	Mo.	6	25	6	11 10	13 51	8 5	5 34	9 51	3 52 Fomalhaut S. 931 a. dereth."
15	Tu.	6	27	6	11 7	14 4	8 27	6 26	10 58	5 2 ☽ in Sup. ☽ ☽ Fair.
16	We.	6	28	6	11 4	14 17	8 49	7 18	m.	6 23 Low tides. Thou shalt not
17	Th.	6	29	6	11 1	14 29	9 11	8 8	0 8	7 42 Markab S. 928 a. deliver
18	Fri.	6	31	6	10 59	14 41	9 33	8 58	1 22	8 45 Alpherat S. 1028 a. unto his
19	Sa.	6	32	6	10 56	14 52	9 55	9 46	2 37	9 36 ☽ ☽ ☽ master the servant
20	Su.	6	33	6	10 53	15 2	10 17	10 36	3 53	10 22 Algenib S. 1025 a. that
21	Mo.	6	35	6	10 50	15 12	10 38	11 28	5 11	11 1 Harvest Moon. escapes.
22	Tu.	6	36	6	10 48	15 21	10 59	m.	rises.	11 45 ☽ ☽ ☽ N. J. Legislature.
23	We.	6	37	6	10 45	15 30	11 20	0 32	5a36	m. ☽ Perigee. ☉ enters ♈.
24	Th.	6	39	6	10 42	15 38	11 41	1 24	6 21	0 32 ☽ Stationary. Continues
25	Fri.	6	40	6	10 40	15 46	12 2	2 27	7 13	1 21 Fomalhaut S. 844 a. Fair.
26	Sa.	6	41	6	10 37	15 53	12 23	3 31	8 17	2 8 Middling tides.
27	Su.	6	43	6	10 34	15 59	12 44	4 35	9 28	3 2 Markab S. 849 a.
28	Mo.	6	44	6	10 32	16 4	13 4	5 34	10 41	4 0 Alp. S. 949 a. Mon Concert.
29	Tu.	6	45	6	10 29	16 8	13 24	6 28	11 58	5 6 Algenib S. 950 a. Stormy.
30	We.	6	47	6	10 26	16 11	13 44	7 17	m.	6 22 Maine A. S. Society
31	Th.	6	48	6	10 24	16 13	14 3	8 2	7 2	7 33 Low tides. Annual Meeting.



THE NATION ROBBING AN INDIAN CHIEF OF HIS WIFE.

When monarchical Spain governed Florida, many slaves fled thither from republican oppression, and found shelter. One of them, having married an Indian chief, their FREEBORN daughter became the wife of Ocoola. She was seized as a slave, in 1835, by a person, (who had probably never seen her,) holding the claim of her mother's former master. Ocoola attempted to defend his wife, but was overpowered and put in irons, by General Thompson, (our government agent,) who commanded the kidnapping party. What marvel that an Indian Chief, as he looked on his little daughter, and thought of his stolen wife, vowed vengeance on the robbers?

WILL THE FREE STATES MAKE A NEW SLAVE STATE?

They must do it if it is done. They cannot do it without *enslaving themselves* while they fasten the chains on others. We have already made 7 new slave states, with a territory Π 16,000 SQUARE MILES LARGER THAN THAT OF ALL THE FREE STATES, which when as thickly settled as Mass., if proportioned like S. C., will hold nearly 20,000,000 slaves. These states use their power in Cong. to stifle the voices of states that gave them being, thus trampling on *them* as they do on their own slaves.

When the Constitution provided for the representation of slaves, it was supposed that the South had not her share of power in the Senate, and that slavery would soon cease. Now, when 4,000,000 free inhabitants of the South have the same power in the Senate with 7,000,000 at the north, the people of the South have 24 representatives for their "property." In 1833, 3,797,577 free inhabitants of the slave states had the same power in Cong. as 5,854,133 free inhabitants of the free states, i. e. 2 at the South overbalanced 3 at the North, and this disproportion constantly increases. Thus we give them power over us as a *bounty* on slaveholding.

If northern freemen were as largely represented as southern slaveholders were in 1833, 4,525,879 inhabitants would be entitled to our whole power in Congress, thus leaving 2,450,965 virtually UNREPRESENTED, a population which, at the average of southern representation, would be entitled to 15 Senators, and 63 representatives.* The effect, in all questions where freedom and slavery come in collision, is the same as if all New England and Ohio were unrepresented!!!

But why make Florida a slave state? Because, forsooth, it is the *slaveholders' WILL*. Florida was no part of the original union. She cannot pretend that we have made a "compromise" with her, promising to sacrifice liberty and justice at her bidding. Till 1819, the territory being under the gov't of Spain, occasioned great vexation to slaveholders, by affording a "refuge" from slavery. After "protracted negotiations," it was brought under "republican" government, at a cost of \$5,000,000.

Hungry men-stealers soon snatched at their prey. Hon. Horace Everett, M. C. from Vt. in a speech in Congress, June 3, 1836, quotes from Gen. Thompson's letters, as follows: "Oct. 28, 1834. There are many likely negroes in this nation; some

* The power of the North in 1833 was $\frac{24}{48} = \frac{1}{2}$ of the Senate, $+\frac{141}{240}$ of the House, $=\frac{261}{480}$ of the whole power of Congress, while by the census of 1830, the North had more than $\frac{310}{480}$ of the free population. At the same time the power of the South was $\frac{219}{480}$ while her free population was less than $\frac{170}{480}$ of the whole.

THE METHODIST EPISCOPAL CHURCH

In the United States, was organized in 1784, by the followers of John Wesley, its founder, who called slavery "complicated villany," and American slavery "the vilest that ever saw the sun." "Methodism at that period," says a Southern Farmer "was IDENTIFIED with the most DEADLY OPPOSITION TO SLAVERY." Having previously acknowledged "slavery to be contrary to the laws of God," they adopted rules to drive it from the church. But they yielded to the sin they should have conquered, and first suspended, then altered their rule. Still they call slavery a "great evil," and have rules professedly designed for its extirpation. But the Rev. Mr. Smylie, of Mississippi, asserts a notorious fact, when he says that these rules are "in the south, a dead letter." He also says that "if buying, selling or holding a slave for THE SAKE OF GAIN, is a heinous sin, then three-fourths of all the Episcopalians, METHODISTS, Baptists, and Presbyterians in 11 states are of the Devil." In May 1836, the General Conference, of which a majority of members are from the free states, instead of condemning the horrible practices and doctrines of slaveholders, passed a resolution, (120 to 14) over which Judge Lewis, a slaveholder of Louisiana, exults, as an "invaluable testimony in their favor," a testimony," says he, "which they could not have given if they had considered slavery a sin." They condemned those of their brethren who preached against what Dr. Clark calls "a CRIME for which perdition has hardly an adequate state of punishment," and disclaim "any right, or wish to interfere in the civil and political relation between master and slave." The Southern Conferences felt encouraged by this manifestation of sympathy with slavery to defend it as they never did before. The Georgia Conference, (Dec. 1837,) resolved that "slavery is not

MOON'S PHASES.

● New Moon,

D. 6 H. 3 M. 43 m.

☾ First Quarter,

14 4 44 m.

○ Full Moon,

D. 20 H. 9 M. 43 a.

☾ Last Quarter,

27 5 54 a.

D. M.	D. W.	☉ R.	☉ S.	Lgth. Days	☉ Fast	☉ Dec.	☾ So.	☾ Rises	High Wa.	MISCELLANEOUS.
1	Fri.	6 49	6 10	21 16	15 14	23 8	44 2	8 33		Abolitionists
2	Sa.	6 51	6 10	19 16	17 14	42 9	24 3	11 9	21	♀ ♂ ☽. ♀ in Aph. grow more
3	S.	6 52	6 10	16 16	17 15	1 10	4 4	12 10	0	Middling tides. zealous.
4	Mo.	6 53	6 10	14 16	16 15	20 10	44 5	14 10	37	New York Election.
5	Tu.	6 54	6 10	11 16	15 15	38 11	26 6	17 11	9	Cheering signs of success.
6	We.	6 55	6 10	9 16	13 15	56 0a	10 sets.	11 42	0	☾ Apogee. Cold with rain.
7	Th.	6 57	6 10	7 16	13 16	14 0	57 5a	24 0a	13	☾ ♂ ☽. Ev. Schools, Lyceums
8	Fri.	6 58	6 10	4 16	6 16	32 1	47 6	2 0	46	☾ ♂ ☽. &c. established free
9	Sa.	6 59	6 10	2 16	1 16	49 2	38 6	50 1	21	☾ ♂ ☽. from caste.
10	S.	7 0 5	9 59	15 55	17 6	3 30	7 45	2 0	♀	at greatest brilliancy.
11	Mo.	7 1 5	9 57	15 48	17 23	4 22	8 48	2 41	Mid.	tides. Mass. Election.
12	Tu.	7 2 5	9 55	15 41	17 40	5 13	9 56	3 33	Deneb	Kaitos S. 9 25 a.
13	We.	7 4 5	9 53	15 33	17 56	6 2	11 5	4 29	R. I.	Annual Meeting.
14	Th.	7 5 5	9 50	15 24	18 12	6 49	m.	5 37	♀ in ♀.	Symptoms of
15	Fri.	7 6 5	9 48	15 14	18 27	7 35	0 16	6 53	☾ ♂ ☽.	Low tides. snow.
16	Sa.	7 7 5	9 46	15 3	18 43	8 23	1 28	8 4	♀ ♂ ☽.	Remember the
17	S.	7 8 5	9 44	14 51	18 58	9 12	2 43	9 1	Algenib	S. 8 34 a. poor.
18	Mo.	7 9 5	9 42	14 39	19 12	10 4	4 0	9 52	Deneb	Kaitos S. 9 0 a.
19	Tu.	7 10 5	9 40	14 26	19 26	11 1	5 22	10 41	Mirach	on mer. 9 22 a.
20	We.	7 11 5	9 38	14 13	19 40	m.	rises.	11 28	☾	Perfgee. Becomes cold.
21	Th.	7 12 5	9 36	13 58	19 54	0 2	4a55	m.	Rather	high tides. American
22	Fri.	7 13 5	9 34	13 42	20 7	1 8	5 54	0 20	☉ enters ♀.	H sta. name
23	Sa.	7 14 5	9 32	13 26	20 20	2 14	7 5	1 9	♀ greatest	ht. lat. a. becomes
24	S.	7 15 5	9 31	13 9	20 32	3 17	8 20	1 58	Mirach	on mer. 9 0 a. more
25	Mo.	7 16 5	9 29	12 51	20 44	4 15	9 36	2 44		and more
26	Tu.	7 16 5	9 27	12 32	20 56	5 8	10 48	3 31	Menkar	S. 10 36 a. odious.
27	We.	7 17 5	9 26	12 13	21 7	5 57	11 54	4 22	Mira	S. 9 56 a. Fine for
28	Th.	7 18 5	9 24	11 53	21 18	6 38	m.	5 20	Low	tides. November.
29	Fri.	7 19 5	9 22	11 32	21 28	7 19	0 58	6 27	Mirach	on mer. 8 40 a.



A MINISTER ARRESTED FOR PREACHING AGAINST SIN.

Dec. 14, 1835, Rev. George Storrs, who was invited to address the Anti-Slavery Society at Northfield, N. H., was dragged from his knees while at prayer by *David Tilton* deputy sheriff. He was also arrested in the pulpit, March 31, 1836, (fast day,) at Pittsfield, N. H., by the authority of a writ issued by *Moses Norris, Esq.* Gov. Isaac Hill sanctioned the outrage by reappointing Norris.

of the whites in the adjacent settlements—**MANIFEST** a **RESTLESS DESIRE** to obtain them." "April 27, 1835. The negroes in the nation **DREAD** the idea of being sold from their present state of ease and comparative liberty to bondage and hard labor under overseers on sugar and cotton plantations. They have always had a great influence on the Indians. An Indian would almost as soon sell his child as his slave." John Lee Williams, in his "Florida," published in 1837, though evidently disposed to conceal the worst part of the truth, says: "Great exertions have been made to get the Indian negroes away, by **FALSE CLAIMS**, and **MANY** negroes have been taken away by **FORCE** and **FRAUD**." The Washington correspondent of the N. Y. Journal of Commerce, June 3, 1836, says it was stated on the floor of Congress and uncontradicted, that our Government recognized the claim of the slaveholders, and **SENT AGENTS TO KIDNAP THE CHILDREN OF THE SEMINOLES**. Jan. 27, 1835, Gen. Thompson called for more forces, and the war begun. It has been protracted on one side, by the desperation of fugitive slaves, preferring death to slavery; and the following, from a Mobile paper of March 28, 1838, shows why it is continued on the other. "It is the power to entice away and instruct in bush-fighting so many of our slaves that we would wish to annihilate. These Seminoles cannot remain in the peninsula of Florida, without threatening the internal safety of the south." Southern men have estimated the expense of this war at **\$20,000,000!!!** Of its destruction to life, the Army and Navy Chronicle says: "Apprised as we have been of the **DEADLY** service in Florida in which our gallant army has been, since 1835, engaged, we were not a little **SURPRISED** to learn the **GREAT MORTALITY** among its officers and men."

Freemen of the north, have you done enough for slavery in Florida? Will you strangle the honor and prosperity of your country, and bury them with your children's liberty? Let the north open her dumb mouth,—cut the string of her tied tongue—rebuke in thunder her doughfaced politicians, and make them warning beacons to the betrayers of liberty, in all coming time,—a certain sign of perdition to all political Judases, who impiously sell their **MASTERS**. Let the **PEOPLE** rescue Florida from slavery, and secure it for **LIBERTY**.

COLONIZATION.

At a public meeting in Philadelphia, May, 1838, Rev. R. J. Breckenridge said their cause was "too great to be managed on any **ONE** set of **PRINCIPLES**." Accordingly its friends deny, in one place, what they assert in another. Thus:

"Into their accounts, the subject of emancipation does not enter at all."—*African Repository*, (the Society's official organ,) vol. 4. p. 306.

"Our efforts, our money, our plans, **ALL** contemplate emancipation."—*Address of Colonizationists to citizens of Washington Co., Pa., 1836.*

a moral evil," and the S. C. Conf. (Jan. 18, 1838,) resolved that it is not a "proper subject for the action of the church." The Baltimore Conference (in 1837,) passed a resolution defending the slave trade as not, in itself, wrong. Rev. Samuel Dunwoody, in a sermon published at the request of the S. C. Conf. in 1837, says "slavery is **RIGHT** in the Church." p. 19.

But there are signs which betoken a glorious resurrection of ancient Methodism. The first Wesleyan Anti-Slavery Society was formed in New York, Oct. 1834, by Rev. La Roy Sunderland, consisting of 7 persons, when it was not known that 5 Methodist ministers or 25 lay members sympathized with them. Zion's Watchman was commenced Jan. 1836. Now 50,000 church members and nearly 2000 travelling and local preachers, including a majority of 4 conferences, and probably of 2 others, are decided abolitionists. The N. E. Conference has recommended to the next General Conference (which meets May 1, 1840,) so to alter the discipline as not to admit slaveholders to the church.

Of the 28 Annual Conferences, 16 are in the free states. Their meetings at which they choose Delegates to the General Conference are as follows:

N. Y., May 15, 1839, N. E., June 5, Troy, June 5, Maine, June 26, N. H., July 3, Pittsburg, July 17, Black River, Aug. 7, Erie, Aug. 7, Oneida, Aug. 28, Michigan, Sept. 4, Genesee, Sept. 18, Ohio, Sept. 25, Ill. Oct. 2, Ind. Oct. 23, Phil. [They meet also, April 3, 1839,] April 1, 1840, N. J. [April 24, 1839,] April 15, 1840.

Let all members of the church, who desire to "spread scriptural holiness over these lands," petition the several annual Conferences to concur with their brethren in New England, and petition the Gen. Conf. to comply with their recommendations.

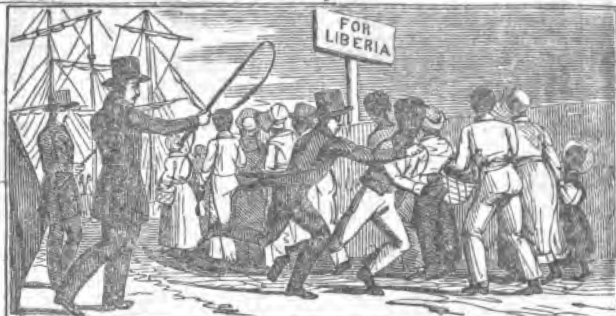
MOON'S PHASES.

● New Moon,
☾ First Quarter,

D. H. M.
5 10 26 a.
13 5 10 a.

○ Full Moon, 20 8 2 m.
☾ Last Quarter, 27 0 0 m.

Day	D. W.	☉ R. S.	Lgth. Days	☾ Fast	☉ Dec.	☾ So.	☾ Rises	High Wa.	MISCELLANEOUS.
1	☾	7 20 5	9 19	10 49	21 46	8 35	3 2	8 31	Middling tides. [tues meet.
2	Mo.	7 21 5	9 18	10 46	21 57	9 20	4 4	9 22	Ohio, Ind. and Ill. Legisla-
3	Tu.	7 22 5	9 17	10 2 23	6 10	2 5	8 10	3	Apogee. Pa. Legisla.
4	We.	7 22 5	9 16	9 36	23 14	10 46	6 12	10 44	Mira S. 9 28 a.
5	Th.	7 23 5	9 14	9 13	22 22	11 36	sets.	11 18	☿ ☽ ☾. Wind
6	Fri.	7 23 5	9 13	9 47	23 30	0a27	4 40	11 53	Rather high tides. and snow.
7	Sa.	7 24 5	9 12	9 22	23 37	1 18	5 32	0a26	☿ ☽ ☾. Northern people
8	☾	7 24 5	9 11	7 55	22 43	2 11	6 34	1 3	☽ ☾. begin to understand
9	Mo.	7 25 5	9 10	7 28	22 49	3 2	7 40	1 42	☿ Stationary. the folly of de-
10	Tu.	7 25 5	9 9	7 1	22 55	3 50	8 48	2 22	Middling tides. fending
11	We.	7 26 5	9 9	6 33	23 0	4 37	9 57	3 1	Menkur S. 9 38 a. slavery.
12	Th.	7 26 5	9 8	6 5	23 5	5 22	11 6	3 45	☿ in ☉. Mild.
13	Fri.	7 26 5	9 7	5 37	23 10	6 7	m.	4 38	☿ ☽ ☾. Rainy.
14	Sa.	7 27 5	9 7	5 9	23 14	6 52	0 16	5 41	Algol on mer. 9 29 a. They
15	☾	7 27 5	9 6	4 41	23 17	7 41	1 30	7 0	Algenib on mer. 9 38 a. gel
16	Mo.	7 27 5	9 6	4 11	23 20	8 33	2 42	8 13	☿ gr. ht. lat. s. ☿ gr. elon. W.
17	Tu.	7 27 5	9 5	3 42	23 22	9 31	4 8	9 19	☿ in Perihelion. fit wages
18	We.	7 28 5	9 5	3 12	23 24	10 30	5 26	10 13	☿ in Inf. ☽ ☾. for such mean
19	Th.	7 28 5	9 5	2 42	23 26	11 38	6 41	11 9	☾ Perigee. ☿ ☽ ☾. business.
20	Fri.	7 28 5	9 4	2 12	23 27	m.	rises.	m.	Algol on mer. 9 5 a. Snow
21	Sa.	7 28 5	9 4	1 42	23 28	0 44	5a41	0 1	Rather high tides. Slavery.
22	☾	7 28 5	9 4	1 12	23 28	1 45	7 0	0 46	☉ en. ☿. Win. begins. left
23	Mo.	7 28 5	9 4	0 42	23 27	2 43	8 15	1 31	7* S. 9 31 a. undefended.
24	Tu.	7 28 5	9 5	fa. 12	23 27	3 33	9 26	2 9	Algenib on mer. 9 2 a. yields
25	We.	7 28 5	9 5	elo. 18	23 25	4 20	10 33	2 47	Algol on mer. 8 45. to truth.
26	Th.	7 28 5	9 5	0 48	23 23	5 2	11 36	3 24	Aldebaran S. 10 5 a.
27	Fri.	7 27 5	9 5	1 17	23 21	5 43	m.	4 7	☿ greatest ht. lat. n. Clear
28	Sa.	7 27 5	9 6	1 46	23 19	6 23	0 38	4 57	Rather low tides. and cold.
29	☾	7 27 5	9 6	1 15	23 16	7 4	1 42	6 1	7* S. 9 5 a. The jubilee is
30	Mo.	7 27 5	9 7	2 44	23 12	7 45	2 38	7 16	Monthly Concert. at hand.
31	Tu.	7 26 5	9 7	3 13	23 8	8 30	3 48	8 22	☾ Apo. Earth nearest sun.



"NUISANCES" GOING AS "MISSIONARIES," "WITH THEIR OWN CONSENT."

Having driven colored people from school, we next DRIVE them to Liberia. "They sent out two shiploads of vagabonds that were COERCED away as truly as if it had been done with the cartwhip."—*R. J. Brechenridge, 1834.* "I am acquainted with several, who informed me that they received SEVERAL HUNDRED LASHES to make them WILLING to go."—*Thomas C. Brown, from Liberia, 1834.* "When emancipated, the slaves should be colonized in Africa, or somewhere else, WHETHER THEY BE WILLING OR NOT."—*Rev. T. Spicer, of the Troy (Meth.) Conference, Letter to Z. Watchman, Jan. 20, 1836.* In 1836, when an agent of the society was attempting to colonize 65 emigrants from Ky. and Tenn. 22 of them escaped, (at Pittsburgh, and at N. Y.) not having been made "WILLING" to go.

The Society has one principle, viz. a desire to get rid of the free people of color. This unites all its members, and COLONIZATION HAS ALWAYS BEEN MOST ACTIVE WHEN COLORED PEOPLE HAVE BEEN MOST BITTERLY PERSECUTED. In 1831-2, Md., Va., N. C., S. C., Ga., Ala., Florida, &c., passed very cruel laws against the free people of color, and almost the whole nation seemed moved by the spirit of persecution. In the 15th Annual Report of the Am. Col. Soc. published in 1832, this fact is hailed in the following language: "The whole American community appears to be awakened, as by one powerful spirit, to the consideration and adoption of measures, for the more complete accomplishment of the great objects of the American Colonization Society." The most rancorous persecutors of the people of color were the men whom Colonizationists delighted to honor. ANDREW T. JUDSON, in the midst of his persecutions of Miss Crandall's school, was appointed orator and agent of the Windham County Colonization Society. The following language from the official organ of the Society shows its feeling towards the free people of color: "A race of beings the most debased upon earth." [Af. Rep. v. 7, p. 230.] "They maintain a precarious existence by PETTY THEFTS and PLUNDER." [Af. Rep. v. 6, p. 135.] In the article last referred to (copied with approval, from the Religious Herald, of June 25, 1830,) the writer, after enlarging in defamation of the colored people, illustrates the "missionary" character of the Society by saying: "THIS CLASS of our population, it is the object of the Colonization Society to remove."

The "missionary" character of the Society, burlesque on common sense as it is, is now trumpeted forth as its chief recommendation. Men who were "scarcely reached in their debasement by the heavenly light," are to enlighten Africa. Men whose "dishonest habits" exert a "malign influence" at home, [Va. Col. Memorial,] their hearts inflamed by burning wrongs, received in a Christian (!) nation, are to extend the triumphs of the cross. Have the colonization emigrants such pre-eminent qualifications as to form an exception to the notorious fact stated by Rev. Mr. Binney, at a recent London Missionary meeting? "All mere secular colonists, the whole world over, have been to the colored man, like the DEATH BLAST OF THE DESERT." [See N. Y. Observer, Jan. 27, 1838.] Let their rum trade, their wars, their cannon balls spending their force "in a mass of living human flesh," answer. Here space fails, but we need not enlarge. The united condemnation of colored Americans is the society's death-warrant.

Statistics of the United States.

States.	Date of admission.	1790				1800		1810		1820		1830					1839			1840*	
		Free Whites.	Slaves	Free Colored.	Reps.	Slaves	Slaves.	Free Whites.	Slaves.	Free Whites.	Slaves.	Free Colored.	Total.	Extent Square Miles.	Free Whites.	Reps.	Free pop. Base.	Free Inhabitants.	Free Inhabitants.	Free Inhabitants.	
Maine,	1820	96,032	.....	538	..	.....	.....	297,406	.....	398,260	6	1,171	399,437	35,000	12	5	9	535,519	.....	.....
N. H.	1789	141,111	158	630	3	8	.....	243,375	.....	268,721	5	602	269,328	9,491	30	5	6	296,575	.....	.....
Vermont,	1791	85,144	17	255	..	.....	.....	234,861	.....	279,776	.....	881	280,657	9,800	28	5	6	334,086	.....	.....
Mass.	1789	373,254	.....	5,463	8	.....	.....	516,547	.....	603,359	4	7,045	610,408	7,800	85	12	14	744,333	.....	.....
R. Island	1789	64,689	952	3,469	1	381	108	79,401	48	93,261	14	3,564	96,839	1,225	72	2	2	113,746	.....	.....
Ct.	1789	232,576	2,764	2,801	5	951	310	267,301	97	289,603	25	8,047	297,675	4,800	63	6	7	321,961	.....	.....
N. York,	1789	314,142	21,324	4,654	6	20,343	15,017	1,333,445	10,088	1,873,663	76	44,869	1,918,008	46,000	42	40	44	2,464,560	.....	.....
N. Jer.	1789	169,954	11,423	2,762	4	12,422	10,851	257,558	7,557	300,266	2,254	18,303	320,823	7,400	41	6	7	370,809	.....	.....
Penn.	1789	424,099	3,737	6,537	8	1,706	795	1,019,040	211	1,309,900	403	37,930	1,348,233	47,000	28	28	31	1,733,093	.....	.....
Ohio,	1802	.....	.....	.....	.....	.....	.....	576,711	.....	928,329	6	9,568	937,903	44,000	23	19	21	1,512,918	.....	.....
Indiana,	1815	.....	.....	.....	.....	135	237	145,758	190	339,399	3	3,629	343,031	36,500	10	7	8	799,509	.....	.....
Illinois,	1818	.....	.....	.....	.....	.....	168	53,837	917	155,061	747	1,637	157,445	53,480	3	2	3	506,166	.....	.....
Michigan,	1837	.....	.....	.....	.....	.....	24	8,722	.....	31,346	32	261	31,639	34,000	1	1	1	318,040	.....	.....
F. States,		1,900,971	40,375	27,109	35	35,946	27,510	5,034,052	19,108	6,870,944	2,575	137,507	7,012,026	336,496	20	142	159	10,051,347	.....	.....
Delaware	1789	46,312	8,887	3,899	1	6,153	4,177	55,282	4,509	57,601	3,292	15,855	76,748	2,100	36	57	1	79,070	2,403	.....
Maryland,	1789	208,649	103,036	8,043	6	105,635	111,502	260,222	107,398	291,108	102,994	52,938	447,040	9,350	45	353	8	396,229	97,433	.....
D. C.	1790	.....	.....	.....	.....	3,244	5,395	22,614	6,377	27,563	6,119	6,152	39,834	100	.....	222	.....	42,633	5,871	.....
Virginia,	1789	442,115	293,427	12,766	10	345,796	392,518	603,324	425,153	694,300	469,757	47,348	1,211,405	70,000	18	676	21	177	850,136	519,040	
N. Caroli.	1789	288,204	100,572	4,975	5	133,296	168,824	419,200	205,017	472,843	245,601	19,543	737,987	50,000	15	520	13	11	558,961	294,218	
S. Caroli.	1789	140,268	107,004	1,801	5	146,151	196,365	237,440	258,475	257,862	315,401	7,921	581,185	33,000	18	1223	9	6	289,201	384,864	
Georgia,	1789	52,886	29,264	308	3	50,404	105,218	189,570	149,656	236,806	217,531	2,486	516,823	62,000	8	733	9	7	468,171	316,189	
Kentucky	1792	61,133	11,830	114	..	40,343	80,501	434,826	126,732	517,787	165,213	4,917	687,917	40,500	17	319	13	12	634,428	215,378	
Tennessee	1796	32,013	3,417	361	..	13,584	44,535	339,979	80,107	535,746	141,603	4,555	681,904	45,000	17	264	13	12	851,823	250,307	
Alabama,	1819	.....	.....	.....	.....	2,489	.....	85,451	41,879	190,406	117,549	1,572	309,527	52,000	6	617	5	4	428,443	329,945
Mississip.	1816	.....	.....	.....	.....	.....	17,088	42,171	32,814	70,443	65,659	510	136,621	48,000	3	932	2	1	195,700	215,742
Louisiana	1812	.....	.....	.....	.....	.....	34,660	73,383	69,064	89,231	109,588	16,710	215,529	48,320	5	1228	3	2	133,598	173,296
Missouri	1821	.....	.....	.....	.....	.....	3,011	55,757	10,222	114,795	25,091	569	140,455	64,000	2	218	2	2	321,729	55,396
Arkansas,	1836	.....	.....	.....	.....	.....	.....	12,570	1,617	25,671	4,576	141	30,388	54,860	1	178	1	1	51,053	12,946
S. States,		1,271,580	657,437	32,357	30	857,095	1,163,854	2,831,789	1,519,020	3,642,163	1,989,974	181,226	5,813,362	579,830	10	546	100	83	5,310,175	3,873,028	
Total,		3,172,551	697,812	59,466	65	893,041	1,191,364	7,865,841	1,538,128	10,513,107	1,993,549	318,733	12,825,389	916,326	14	189	242	242	15,361,522	.....

* Estimated by the rate of increase shown in the latest census, i. e. that of 1830, except Miss. Mich. & Mo. 1837, N. Y. and Ill. 1835, and No. 1836.

Slaves.

STATISTICS.

The foregoing table has been carefully prepared from the best sources. The 13 original states are marked 1789, the date of our present form of government. The particulars of the different kinds of population in 1790, and 1830, will enable the reader to see the comparative progress of each. In estimating the increase of the free colored inhabitants of the free states, the slaves of those states must of course be added to the number for 1790. We have left out the territories entirely, as we could not obtain accurate returns from Wisconsin and Iowa. We have thus given a fair comparison of the free and slave states. In 1830, Florida, with 55,680 square miles, had 18,385 free whites, 844 free colored persons, and 15,501 slaves.

The increase of slaves in the slave states, was, from 1790 to 1800, 30.4 per cent; from 1800 to 1810, 35.8; from 1810 to 1820, 30.5; from 1820 to 1830, 31 per cent; showing that the slaves in the slave states have increased faster since the slave trade was abolished than from 1790 to 1800.

In the column headed "Extent," the reader will see that the slave states have nearly TWICE as much territory as the free. The column headed "*I. to s. m.*," shows the whole number of inhabitants to a square mile. The free inhabitants in the slave states average about 6 to a sq. mile. The next column shows that the slaves in 1830 exceeded the whites in two states. A later census shows an excess of 20,000 in Mississippi. The next two columns contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only, by which we may see how large a part of our own JUST RIGHTS in the U. S. H. R. we have given to slavery. The contrast between the two columns is increased by the fact that the Representative number (47,700) fixed by Cong. in 1832, left 263,000 free persons at the north unrepresented. Of these Vt. has 42,157, Ms. 38,000, N. J. 33,000, Ohio 31,000, &c. If 42,750 free persons sent one representative, the total (242) would be the same, and the fractions less. The estimate for 1840, is probably not very far from the truth. Wherever a census has been taken since 1830, it has, (except in N. Y.) shown a more rapid increase, both of slaves and free persons, than from 1820 to 1830.

A PEEP AT SLAVERY.

I. A JAIL PREFERRED TO SLAVERY. "The tender care and protection of the master elicit an affectionate attachment from the slave, which will be looked for in vain from the hired servant of a more northern clime."—*Charleston Courier*.

\$100 REWARD.—Ranaway a negro man named JOHNSON; he has a GOOD MANY MARKS of the WHIP on his back; he was confined in jail last summer; lay once in jail six months, within ten miles of his master, but would not tell his name.

CORNELIUS D. TOBIN.

[Mobile Morning Chronicle, June 8, 1838.]

II. HARD TO CATCH. A circle of relations famous for "affectionate attachment."

\$30 REWARD will be paid by the subscriber to whoever will put in jail, HER negro woman MILLY.

She is an old hand at running away, and tolerably hard to catch, being once concealed 9 months in this Borough, and at another time one year. She is wife to one Daniel Murray, has numerous relations about town, all from report "quick on the heel." The law will be STRICTLY ENFORCED against any one secreting, harboring, or carrying away said slave. A. FAUQUIER.

[Am. Beacon, (Norfolk, Va.) Sept. 15, 1836.]

Think of a woman scornfully threatening VENGEANCE on any one who shall shelter a defenceless wife.

III. A CARPENTER BRANDED. "Civilization and Christianity have spread over it (slavery,) their humanizing influences."—*Charleston Courier*.

\$50 REWARD for the delivery of my fellow EDWARD, in Jacksonville, E. F.; has a scar near the corner of his mouth; he has two cuts on his hand and arm—a carpenter by trade—the letter E, and some other letters not recollected on his arm—about 19 years of age.

THOMAS. LEDWITH.

Jacksonville, E. F. May 25, 1838.

[Darlen (Ga.) Telegraph, June 5, 1838.]

This youth of 19, marked, cut, and BRANDED with several letters, if retaken, will be held under the authority of the United States Government, by those who compel him to work without wages. Reader, if you do not oppose the admission of



IV. A "DOG COLLAR" USED TO ENFORCE "CONTENTMENT!!" "Slavery with us is a parental relation."—*Charleston Courier*.

RANAWAY, a negro boy named LONDON, about 12 years old; had round his neck when he left, a chain dog collar, with "De Yampert" engraved on it. March 3. [Mobile Morning Chronicle, May 21, 1838.] T. J. DE YAMPERT.

V. "DOMESTIC INSTITUTIONS" DIVIDED AGAINST THEMSELVES.

\$20 REWARD.—Ranaway a negro man named HARRISON. It is supposed that he will make for South Carolina in pursuit of his wife, in possession of Capt. D. Bird.

CORNELIUS BEAZLY.
[Florida Watchman, Tallahassee, May 12, 1838. Motto, "Principle and the People."]

VI. PUBLIC MURDER—"The only legitimate object of gov't is to secure to each individual the enjoyment of LIFE, liberty, and the pursuit of happiness. These cannot be forfeited without crime."—*Mississippian*, June 8, 1838.

\$100 is subscribed, and will be punctually paid by the citizens of Onslow, to any person who may safely confine in any jail in this State, a certain negro man, named ALFRED. The same reward will be paid, if satisfactory evidence is given of his having been KILLED. He has one or more SCARS caused by his having been SHOT. THE CITIZENS OF ONSLOW.

[Wilmington (N. C.) Advertiser, June 1, 1838. Motto, "Be just and fear not."]

In the same paper is a proclamation offering a reward to any one who will murder a husband for attempting to join his stolen wife. Read it. "Domestic slavery contributes to form and preserve the chivalrous and highminded character of our people, and gives to the African race, domesticated among us, christianity, civilization, and peace."—*Charleston Courier*.



RANAWAY my negro man RICHARD. A reward of \$25 will be paid for his apprehension DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. He has with him in all probability, his wife ELIZA, who ran away from Col. Thompson, now a resident of Alabama, about the time he commenced his journey to that State. DURANT H. RHODES.

These facts, and scores like them, are coolly spread out in southern newspapers, quite too common occurrences for comment. "Shall I not visit for these things? saith the Lord. Shall not my soul be AVENGED ON SUCH A NATION AS THIS?"

VII. THE UNITED STATES GOVERNMENT A PARTNER IN ROBBERY AND SHARING THE PLUNDER. Here we see our republican government, by their agent, driving the meanest kind of robbery, forcing poor men to work without wages. "The privileges, civil and religious, of the humblest individual, are sacredly protected."—*President Van Buren's Message*, March 4, 1837.

"Slavery is not a national question at all."—R. J. Breckenridge.

NEGROES WANTED.

THE undersigned wishes to hire SIX NEGRO MEN, to work on the U. S. Arsenal to be erected at Little Rock. Liberal wages will be paid for good working hands. I also wish to purchase a good OX, well broke to the off-side, &c. Little Rock Arsenal, Feb. 5, 1838. R. B. LEE, *Bt. Maj. U. S. A.*

[Times and Advocate, Little Rock, Ark. April 2, 1838.]

After his day's work, we will suppose one of these "good working hands" meets our democratic president, and holds the following dialogue. *Laborer*. I understand I have been working for the government to-day, shall I be paid? *Pres*. No: you are a slave:—we pay your master. *Laborer*. You know my master does not pay me. Is this the way you show your love for the working classes, by forcing me to work for nothing, and paying money to the man that robs me of my earnings?

VIII. THE UNITED STATES NAVY A SLAVE-CATCHER.

TAKEN up and delivered into my custody, a negro man named ISAAC. Was taken up by the boats of the Boston sloop of war at the mouth of the Manatee River, South Florida—says he was sold by a Mr. Roberts of Norfolk, Va., to a slave dealer, and that in passing through Florida, he made his escape. The owner is requested, &c. or he will be dealt with as the law directs. HENRY J. WIGGINS.

[Pensacola Gazette, May 19, 1838.]

In the same paper Mr. Wiggins advertises Jacob in precisely the same language. Here we see two men, casting themselves upon the ocean to escape from slavery under the U. S. Government, and men paid by us, seize them, and "deliver" them to be kept in jail for the "owner," or sold for jail fees.

ROLL OF INFAMY.

The Political Creed of Abolitionists.—WE WILL VOTE FOR NO MAN WHO VOTES AGAINST LIBERTY.

The North has always had a majority in the U. S. House of Representatives.

Thus:

Year.	1789	1793	1803	1813	1819	1823	1833	1839
North.	35	57	77	103	105	124	141	142
South.	30	50	65	79	81	90	99	100
Maj.	5	7	12	24	24	34	42	42

In the Senate the North had a majority of 2, (except from 1796 to 1802,) till 1812, when the admission* of Louisiana equalized the representation in that body. Still the North, having power to choose the Vice-president, may have the casting vote. It follows that every act of the nation is AN ACT OF THE FREE STATES. THEY ARE VIRTUALLY THE NATION. Whatever Congress does, or refuses to do, the final responsibility rests upon the free states. The only way to absolve ourselves from the guilt and shame of our national crimes is to discard those who perpetrate them, and choose men to represent us who will not vote down the foundation principles of our government. To assist northern freemen in this work, we insert from the Congressional journals the names of a few who have voted against liberty.

Jan. 18, 1805. The following resolution was moved in the U. S. H. R.

Resolved, That from and after the 4th of July, 1805, all blacks, and people of color, born within the District of Columbia, or whose mothers shall be the property of any person residing within said District, shall be free, the males at the age of 18, and the females at the age of 14. Lost, yeas 31, nays 77.

Northern men against it.

N. H. Samuel Hunt, Samuel Tenny, 2 of 5; Vt. Gideon Olin, 1 of 4; Mass. Jacob Crowninshield, Manasseh Cutler, Wm. Rustis, Simon Larned, Wm. Stedman, Samuel Taggart, 6 of 17; Ct. Simeon Baldwin, John Davenport, Calvin Goddard, Roger Griswold, 4 of 7; N. Y. Henry W. Livingston, Samuel Riker, Geo. Tibbetts, Philip Van Cortlandt, Killian K. Van Rensselaer, Daniel C. Verplanck, 6 of 17; N. J. Adam Boyd, William Helms, James Mott, Henry Southard, 4 of 6; Pa. Frederic Conrad, Joseph Heister, John Hoge, John B. Lucas, John Stewart, 5 of 18.—Total, 28 of 77.

II.

The Missouri question came up Feb. 2, 1818, and was finally settled in the House, Feb. 26, [Senate 28,] 1821. For names, see opposite page.

The marks designate the votes of northern Representatives, as follows:

* Feb. 16, 1819. Against a clause prohibiting the further introduction of slavery into Mo. Carried, (i. e. the clause against slavery prevailed,) yeas 87, nays 76.

† Against a clause for the future emancipation (at 25) of slaves born in the state. Carried, yeas 82, nays 78.

‡ Feb. 18, 1819. Against a clause prohibiting the future introduction of slavery into Arkansas. Lost, yeas 70, nays 71.

§ Against the future emancipation of slaves born in Ark. Carried, yeas 75, nays 73.

¶ For reconsidering last vote. Lost, yeas 77, nays 79.

⌘ Feb. 19, 1819. Against the future emancipation of slaves born in Arkansas. Tried twice (in different forms) the same day. First trial, there was a tie, 88 to 88, and HENRY CLAY,* of Kentucky, gave the casting vote in favor of perpetual slavery. The second trial, it was carried, yeas 89, nays 87.

⌘ Same day. Against prohibiting the further introduction of slavery into Ark. (Mr. Taylor of N. Y. having renewed his proposition lost on the 18th.) Lost, y. 88, n. 90.

⌘ March 2, 1820. For striking out the clause prohibiting the extension of slavery in Missouri. Carried, yeas 90, nays 87. This was the test question, in deciding which, NINETEEN northern men bartered their own characters, the rights of the North, and the liberty of unborn thousands for — an understanding that no new slave state should afterwards be admitted, extending north of the south line of Missouri. Any two in the House might have turned the scale. Those marked thus, (CH) have been since re-elected, (the figures show how many times) their constituents thus assuming their GUILT AND SHAME.

* While he professes to believe that slavery is "a curse to the master, and a grievous wrong to the slave."—See Colonization Speech made in Kentucky, in 1836.

desire is, so far as it goes, unhappiness, and if permanent, and embracing a variety of objects, is misery. The first desire of the slave, like that of all other men, is to use his own body and mind, and to control *their* movements. This desire is counteracted every moment; all his movements are controlled by another. He *does*, not what he likes, but what *another* likes to have him do. He *goes*, not where he will, but whithersoever his *master* wills. He *eats* what his *master* pleases. The quality, quantity, time of meals, and number each day, are as the *master* likes to have them. He wears such clothes, of such texture, color, cut, &c. as the *master* pleases. His times of labor and rest, accommodations in sickness, his whole intercourse with wife, children, and friends; the place of his abode, when and how he may leave, or change it, the improvement of his mind, the exercise of his conscience, the use of his limbs, yea even of his voice and of his five senses, all these are under the control, and subject to the momentary caprice of another. His own will must be constantly counteracted, and he consequently *unhappy*, not merely because the thousand momentary wishes of every day are frustrated, but because the great, permanent, constitutional desire of his being, to use himself for the advancement of his own interests is all the time counteracted. To call such a man happy, is to prostitute language and libel human nature.

MEN DON'T LOVE TO WORK.

But again: no man ever loved *work* for its own sake. It is human nature to shrink from labor, unless something is to be got by it beyond the mere labor. The muscular effort itself, unless casual and temporary, is always regarded with aversion. True, men work, and are happy in working, not in the toil itself, but because thereby they gain other objects; those objects aside, and habitual labor would be habitual misery; the hope of bettering one's condition is the natural, appropriate lure to labor, makes it tolerable and pleasant; but take away this lure, quench hope, let the laborer be assured, that though he may work at the top of his strength, he cannot better his condition, that he is doomed for life, and his posterity through all time, to utter poverty, that no amount of toil can make him the owner even of his own hands; in a word, force him to work without a single lure of hope, or without procuring thereby one cherished object of desire, and you pour into his cup misery to the brim. Habitual labor, extorted from such a man, would be the mere phrenzied struggle of fear and despair—their joint product. The scripture saith, what every man's experience confirms, "*Fear hath torment.*" Yet fear is the only stimulus under which the slave works; his labor is extorted from him by appeals to his sense of pain, either by actual infliction, or by the certainty of it, if he refuse. During his whole life *fear*, *FEAR* is the motive that goads him to effort, and "*Fear hath torment.*" It is befitting that slaveholders should call those persons who direct the labor of their slaves, "*DRIVERS.*" Slaves contented and happy!! and yet driven their weary round from day to day while life lasts, stung to the quick by *FEAR*; forced to be, to do, to suffer, to go, to stay, to eat, to drink, to wear, to have, just what, and when, and as, and only as, *another* pleases, and yet, contented and happy!!!

But we shall be told that the slaveholders, who know far better than we do, say that their slaves are contented and happy. Answer: this question so nearly concerns slaveholders, that they are of all men the most incompetent witnesses. Courts of law take no man's testimony in his own case, unless he insists on testifying against himself; in that case his testimony is the most conclusive of all evidence. Slaveholders are under the strongest inducements to assert the contentment and happiness of their slaves; consequently, whenever they, in the face

contented and miserable, their testimony is entitled to the highest credit, for it is deliberately given *against themselves*, against their own benevolence, their justice, honor, and character, and calculated to excite against them the indignation of all just minds, for forcibly holding human beings in a condition, which, according to the voluntary testimony of the wrong-doers themselves, is full of misery.

TESTIMONY OF SLAVEHOLDERS.

Reader, look at the following testimony of slaveholders. They declare in the strongest language, that the slaves long for liberty, and that instead of hugging their chains, they writhe and toss in them.

Abolitionists are charged with over-statements in describing the horrors of slavery, but when slaveholders voluntarily take the pencil, who will accuse *them* of high coloring in drawing the picture?

It is well known that in the winter of 1831-2, the Legislature of Virginia was engaged more than two weeks in discussing the question of slavery. We give a few extracts from that debate. MR. MOORE said, "they (*the slaves*) will *always* be disposed to avail themselves of a favorable opportunity of asserting their natural rights.* * * It may be safely assumed, that, wherever the slaves are as numerous as the whites, it will require *one half of the effective force of the whites to keep them quiet*; such is the fact as to the whole of Eastern Virginia."

In another part of the same speech he said: "I lay it down as a maxim *not to be disputed*, that our slaves are now, and will ever be, actuated by the *desire of liberty*."

MR. McDOWELL. "Sir, you may place the slave where you please—you may oppress him as you please—you may dry up to your uttermost, the fountains of his feeling, the springs of his thought—and the *idea that he was born to be free will survive it all*. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach."

MR. PRESTON. "My old friend from Halifax, (Mr. Bruce,) told us that the Virginia slave was happy and contented. Mr. Speaker, *this is impossible; happiness is incompatible with slavery*. The love of liberty is the ruling passion of man; and he cannot be happy if deprived of it."

MR. CAMPBELL. "The ever-abiding spark of liberty, silently, but surely exists in the bosom of even the most degraded, oppressed, and humble slave on earth."

MR. GHOLSON, in describing the attempts to keep the slaves from gaining their liberty, said: "And think you, Sir, that this attempt will not be resisted?—Just as sure as a love of freedom and the immediate prospect of attaining it *will inflame the heart and inspire revolution—the love of freedom will be armed with desperation*."

MR. DANIEL. "The slaves cannot long remain ignorant of the sentiments which are thus publicly expressed, and it would indeed be strange if they did not *greedily* adopt expressions so favorable to *their cause*."

The preceding extracts are from speeches made in the legislature of Virginia on the 16, 18, 19, 20, 23, and 26 of Jan. 1832, as reported in the Richmond Whig.

The late JUDGE TUCKER of Va., professor of law in the University of William and Mary, published a letter to a member of the Va. Legislature in 1801, in which he says:—"The love of freedom, sir, is an inborn sentiment. At the *first favorable moment* it springs forth and defies all check. Whenever we are involved in war, if our enemies hold out the lure of FREEDOM, they will have, in EVERY NEGRO, a *decided friend*."

HON. B. W. LEIGH, late Senator in Congress from Va., in a series of letters to the people of that state in 1832, speaking of the slaves, says: "The peculiar interest they *must* take in the subject we may be sure makes their hearing *very acute*. It is the most combustible matter that takes fire the soonest." p. 77.

HON. P. P. BARBOUR of Va. now a judge of the U. S. Sup. Court, said in a speech in Congress in Feb. 1820, (see Nat. Intell. of that date,) "Slavery, disguise it as you will, is still a *bitter draught*."

GOVERNOR GILES, in his address to the legislature of Virginia, 1827, speaking of the number of crimes punished by sale into slavery, says: "*Slavery must be admitted to be a PUNISHMENT OF THE HIGHEST ORDER: and according to every*

just rule for the apportionment of punishment to crime, it would seem that it *ought to be applied only to crimes of the highest order.*" [Men are punished to the utmost, by inflicting "happiness" upon them !]

In 1787, every slaveholder in Congress voted for the following resolution : " There shall be neither slavery, nor involuntary servitude in the territory north-west of the Ohio, otherwise than for the punishment of crimes."

HENRY CLAY, at a meeting of the Am. Col. Soc., Jan. 1818, said : " He has placed a false estimate upon liberty, who believes that many [slaves] would refuse the boon even when coupled with *such a condition.*"* [Banishment to Liberia.]

REV. J. D. PAXTON of Virginia, who had always lived in the midst of slaves, and held them, says in his " Letters on Slavery," p. 153, " THE SLAVES, MAN, WOMAN AND CHILD, ARE LONGING FOR FREEDOM."

PATRICK HENRY of Va. in his letter to Robert Pleasants, dated Jan. 18, 1778, says : " Let us transmit to our descendants a pity for their (the slaves') *unhappy lot.*" " Let us treat the *unhappy victims* with lenity."

JEFFERSON, in his notes on Va., p. 71, says that the slave " entails his own MISERABLE condition on the endless generations proceeding from him." In his published Correspondence he says : " When the measure of their TEARS is full—when their GROANS have involved heaven itself in darkness, doubtless a God of Justice will awaken to their DISTRESS." [Contentment and happiness ?]

WASHINGTON, in his letter to Robert Morris, April 12, 1786, says : " I hope it will not be conceived that it is my wish to hold these *unhappy* people, in slavery."

MCCALL, in his history of Georgia, says : " This class of people, (slaves,) who could not be supposed to be CONTENTED in slavery, and who would grasp with avidity at the most desperate attempts that promised freedom," &c.

In the Kentucky Convention of 1790, MR. RICE called the slaves' condition a " *wretched situation,*" " a miserable state"—said that he was consigned to a " bottomless gulf of wretchedness," and added, " The laws confine him in *misery.*"

The Editor of the Maryville (Tenn.) Intelligencer in his paper of Oct. 1835, speaking of slaves in the South-western states, says, " their condition is second only to that of THE WRETCHED CREATURES IN HELL." In a subsequent number the editor says : " We, of the South, are surrounded by a dangerous class of beings—who, if they could but once entertain the idea that immediate death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness that a ten-fold force would gather from the four corners of the United States, and slaughter them, KEEPS THEM IN SUBJECTION. But to the non slave-holding states, we are indebted for a permanent safeguard against insurrection. Without their assistance, the white population of the Southern States would be too weak to quiet that innate desire for liberty, which is ever ready to act itself out."

The Minutes of the American Convention convened at Baltimore, Oct. 25, 1826, contain a communication from two delegates to that body from N. C., Messrs. M. & W. Swain, in which, speaking of the slaves in the eastern part of that state, they say, " THEIR SITUATION IS WRETCHED BEYOND DESCRIPTION."

In the Convention that framed the Constitution of Va., in 1829, Mr. Campbell said : " In the year 1814, when all the militia east of the Blue Ridge, were chiefly employed in patrolling the counties on the sea-board, and generally east of the Ridge, to prevent insurrections among your own discontented population."

Having given a little of the testimony of slaveholders in words, we now give the

TESTIMONY OF SLAVEHOLDERS BY THEIR ACTIONS.

The whole system of slavery is constructed on the presumption that slaves are *unwilling* to be slaves. All its laws and regulations pre-suppose and assume that they must necessarily be *discontented*, and will constantly strive to escape. Hence the laws prohibiting their leaving the plantation without a pass, and authorizing any one to give twenty lashes to those who have none, laws against such as harbor runaways, and the penalty of DEATH to be inflicted on any slave who aids another

* What a condemnation of his casting vote reaching forward twenty-five years, to en-

to run away. Hence the nightly patrols and daily vigils—the citadels and guard-houses, the ordinance in all southern cities, forbidding slaves to leave their masters' premises after a certain hour in the evening. The law of S. C. authorizing any person who finds more than seven slaves together in the highway without a white person, to give them each twenty lashes, also 39 lashes in Va., Ky., and Mo. for any slave carrying a club,—penalties for the crimes of reading and writing,—assembling to worship God, unless a majority of white persons are present—also prohibiting all evening meetings—also for “being found in another person’s negro quarters, 40 lashes,” “for being on horseback without the written permission of his master, 25 lashes,” “for keeping a dog, 25 lashes,” “for taking away a boat or canoe from where it is made fast, for the first offence 35 lashes, and for the second shall have cut off from his head one ear.” For all the preceding laws, see 2 Brv. Dig. 231. Prince’s Dig. 447. Rev. Code of Miss. 371. 2 Mo. Laws, 751. Del. Laws, 104. Haywood’s Manual, 78. Martin’s Dig. 622.

We give a specimen of another class of laws by a quotation.

By the laws of Louisiana, “No man can emancipate his slave, unless the slave has attained the age of thirty years, except a slave who has saved the life of his master, or his master’s wife, or one of his master’s children; such a one may be emancipated at any age.”

In a number of other slave states, emancipation is forbidden in all cases except for “MERITORIOUS SERVICES.” Thus the Legislatures of slave states declare that the gift of liberty is the greatest reward they can bestow upon a slave for services the most important to the state, and that it is the greatest motive they can hold out to prompt other slaves to like services. A few years since, a slave, at great hazard, saved the State House at Milledgeville, Ga., when in flames. The Legislature purchased him of his master, and set him free, paying for him \$1800. In 1822, a slave gave information of a projected insurrection in Charleston, S. C. The Legislature held out to other slaves the strongest possible motive to do likewise in similar cases, by giving him his freedom. During the revolutionary war, the Legislature of New York passed an act granting freedom to all slaves who should serve in the army for three years, or until regularly discharged. See 2 Kent’s Com. p. 255.

All these, and a multitude of other laws in slave states are based upon the admitted fact that slaves are, and must inevitably be, discontented with their condition, and constantly trying to get out of it; they proclaim also, that all slaveholders know this, and therefore strive to the utmost to prevent it. The laws of slave states, their swarms of patrols, their guard-houses, citadels, alarm bells, vigilance committees, chain gangs, written passes, advertisements for runaways, trained blood hounds, fortified churches,* their whips, yokes, fetters, branding irons, &c. prove as clearly that the slaveholders know that their slaves are unwilling to be slaves, and will do their utmost to escape, as the handcuffs, bolts, bars, iron doors, and massive walls of our prisons prove that the government know that those who are sent to prison are unwilling to be prisoners, and will do their utmost to escape.

RUNNING AWAY FROM CONTENTMENT.

Men are apt to show by their actions what they like and dislike. If slaves are contented and happy in slavery why do they run away from it every chance they can get? When prisoners break jail we are apt to think they are not “contented and happy” to stay there, and when they are all the while trying to break jail, whether they get out or not, it would be an odd notion to interpret all these struggles as so many capers of contentment and happiness. Why are the slaves con-

* In Charleston, S. C., a guard with fixed bayonets is stationed on the Sabbath before the door of every church, during the hours of service.

stantly running away? Doubtless it is because they are so happy they don't know what to do with themselves, and so, in their glee, fall to kicking up their heels, as babies dance up and down, and shake their hands at the sight of sugar plums. But then their kicking up their heels being all in *one* direction, *away* from the plantation, rather than *toward* it, and the fact that when away, they *stay* away, and are always trying to get their friends away,—these are mysteries about which poor human reason is doomed to puzzle itself in vain! When a horse happens to jump out of rich clover into a mullen field, he is sure to jump back again, but horse-institut is no standard for human reason. A *rational* horse would have *stayed* in the mullen field contentedly munching the stems.

We give a few extracts from the American State Papers, to show how slaves prefer slavery to freedom.

The Va. and Md. claimants under the 1st art. of the treaty of Ghent set forth that,

"In July and August 1814, the enemy made several landings on the northern neck of Virginia. On a sudden an order came, that all the troops should be marched to the defence of Washington, and this neck, of 18 miles wide, was emptied of all its efficient forces for nearly six weeks. During the absence of the forces there was nothing to *restrain* our slaves, and they *flocked in hundreds to the enemy*." See their memorial.—*St. Pap. 2 Sess., 20th Cong. v. 5, No. 190. p. 4.*

Extracts from the instructions of Mr. Clay, when Secretary of State, to Mr. Gallatin, Minister to Great Britain, dated June 19, 1826.

"You are instructed to propose a stipulation for a mutual surrender of all persons held to service or labor under the laws of one party, who escape into the territories of the other. Our object in this stipulation is to provide for a *growing* evil. Persons of the above description escape principally from Virginia and Kentucky into Upper Canada. In proportion as they are *successful* in their retreat to Canada, will the *number of fugitives increase*. The motive for getting them back is the desire which is generally felt to prevent the example of the fugitives becoming *contagious*."

"The states of Virginia and Kentucky, are *particularly anxious* on this subject. The General Assembly of the latter has *repeatedly invoked* the interposition of the U. S. Government with Great Britain. You will therefore *PRESS* the matter."

Mr. Barbour to Mr. Clay. "I endeavored to impress on him, (the British Minister,) the importance of the subject—stating that the mischief was by no means confined to the number that escaped, but acted on, and much impaired the value of those who remained,—the successful attempts at elopement being a strong allure-ment WITH ALL to abscond."—*St. Pap. 2 Sess. 20th Cong. vol. 1. No. 19.*

A "REFUGE" FROM HAPPINESS.

"Dec. 18, 1826. Mr. Brent (of La.) offered the following.

"*Resolved*, That the president of the United States be requested to inform this House whether any measures have been taken to obtain the runaway negro slaves from Louisiana and elsewhere, which have taken *refuge* in the territories of Mexico."—*Journal H. R. for 1826-7, p. 70.*

A MUD FORT IN THE WOODS vs. PLANTATION "HAPPINESS."

In 1816 the U. S. Gov't instructed General Jackson to inform the governor of Pensacola that some hundreds of fugitive slaves from the U. S. were occupying a fort in his territory, and that they furnished an *asylum* to other fugitive slaves from the neighboring states, &c. April 8, 1816. Gen. Jackson ordered Gen. Gaines into Florida to destroy the fort, alleging as a reason that it afforded a *refuge* to runaway slaves from the United States.

In a letter from Commodore Patterson to the Secretary of the Navy, August 15 1816, speaking of the destruction of this fort, he says :

"The service rendered by the destruction of this fort, and the band of negroes who held it, is of *great and manifest importance* to those states bordering on the Creek nation, as it had become the general rendezvous of runaway slaves,—an *asylum* where they were assured of being received. This hold being destroyed,

they have no longer a place to go to, and *will not be so liable to abscond.*" Further on he says : " The forces were *daily increasing*, and they felt themselves so strong and secure that they had *commenced several plantations* on the fertile banks of the Apalachicola, which would have yielded them every article of sustenance, [can slaves take care of themselves ?] and *which* would consequently in a short time have rendered their establishment quite formidable, and highly injurious to the neighboring states."—*St. Pap. 2 Sess. 15th Cong. v. 6. No. 119. p. 12.*

The despatches to the Secretary of War assert that there were in the fort, 300 negroes, men, women and children, and 20 Indians !

THE FASCINATIONS OF AN "ALMOST IMPENETRABLE" SWAMP.

In 1837, the New Orleans Picayune, reporting the capture of a leader of fugitives called Squire the "Brigand of the swamp," says : " While they can support a gang and have a camp, WE MAY EXPECT OUR NEGROES TO RUN AWAY." In the same article he says the place whose delights had kept "Squire" "*a long time*" from the happiness of slavery, and to which the "happy" slaves would of course escape, was a "marsh ALMOST IMPENETRABLE to our citizens."

"HAPPY" SLAVES SOWING THEIR WILD OATS.

During our two wars with Great Britain, a multitude of slaves fled from their masters and joined the British forces. To furnish the reader some data for judging of the number that escaped during the revolutionary war, we insert the following extract from Ramsay's History. "When the British evacuated Charleston, S. C. in 1782, Governor Matthews demanded the restoration of *some thousands* of negroes who were within their lines. * * * * * These, however, were but a *small part* of the whole taken away at the evacuation, but that number is very inconsiderable when compared with the *thousands* that were lost from the first to the last of the war. It has been computed by good judges that between the years 1775 and 1783, the State of South Carolina lost TWENTY-FIVE THOUSAND NEGROES." [At least a fifth part of all the slaves in the state at the beginning of the war. See page 30.]—*Ramsay's Hist. S. C. v. 1. p. 473-4.*

Dr. Ramsay being a native and resident of Charleston, S. C. enjoyed every facility for ascertaining the facts in the case ; but his testimony does not stand alone. Col. Lee of Va. in his "Memoirs of the War in the Southern Department," v. 2. p. 456, says, of "the negroes *seduced* and taken from the inhabitants of S. C.,"

"It is asserted upon the authority of the best informed citizens of S. C. that *more* than TWENTY THOUSAND slaves were lost to the state in consequence of the war."

Lord Dunmore, Governor of Virginia, after escaping from Williamsburg in 1775, to a vessel in James river, offered liberty to those slaves who would join him. It appears from the history that *one hundred* of them are soon after enumerated among his forces. How many more joined him does not appear.—*Burke's Va., v. 3. p. 431.*

Extract of a letter from Mr. Jefferson, then Secretary of State, to Mr. Hammond, Minister of Great Britain, dated Philadelphia, Dec. 15. 1791. "On withdrawing the troops from New York, a *large embarkation* of negroes, the property of the inhabitants of the U. S. took place. * * * A *very great number* was carried off in private vessels, without admitting the inspection of the American Commissioners."—See "Political Correspondence," Papers relative to Great Britain, p. 4.

The following may enable the reader to form some judgment of the number that escaped during the last war.

Extract from the Report of the Com. of Ways and Means, to the House of Representatives, Jan. 5. 1819. "At the conclusion of the war in 1815, it being known that *MANY THOUSANDS* of the slaves of our citizens had been carried off by the British ships of war," &c.—*Am. St. Pap. F. Rel. v. 4. p. 114.*

Extract of a letter from Hon. John Quincy Adams to Lord Castlereagh. Feb. 17. 1816. "In his letter of the 5th Sept. the undersigned had the honor of enclosing a list of 702 slaves carried away after the ratification of the treaty of peace from Cumberland Island, and the waters adjacent ; * * * * * a number perhaps still greater was carried away from Tangier Island in the state of Virginia, and from other places.—*Am. St. Pap. 2d Sess. 16th Cong. No. 82. p. 82.*

FREAKS OF "CONTENTMENT" IN 1732.

"There were at the Natchez on the plantations a considerable number of negroes, nearly all of whom had joined the murderers of their masters in order to gain their freedom, and had followed their new friends among the Chickasaws. This circumstance, and their consequent emancipation, were known to their former companions, and suggested the possibility of their own release from bondage. They became restless and indocile."—*Martin's History of La.*, v. 1. p. 294. date, 1732.

SLAVES OPPRESSED BY "HAPPINESS," FIND "PROTECTION!"

"This property has heretofore been of little value near the Ohio river, because runaways receive aid and PROTECTION from the people in the new territories and states."—Speech of Mr. Doddridge in the Va. Con. Oct. 28. 1829, *Deb.* p. 89.

Dec. 17. 1821. "Mr. Wright of Md. laid before the house an attested copy of a resolution, passed Feb. 16, 1821, by the General Assembly of the state, complaining of the PROTECTION afforded by the citizens of Pennsylvania to the slaves who abscond and go into that state," and calling for an act of Congress to prevent the continuance of the evils complained of. They say that "the present state of things, [PROTECTION given to the "happy" fugitives,] is not only vexatious to the master, but, extremely pernicious, and calculated to DESTROY THE CONTENTMENT AND HAPPINESS of slaves."—*Am. St. Pap. Class 10. vol. 2. No. 506, p. 752.*

"CONTENTED" SLAVES BAD PROPERTY.

"Their vicinity to non-slave-holding states, must forever render this sort of property precarious and insecure."—Speech of Judge Upshur in the Va. Conv. Oct. 28. 1829. See *Deb. Va. Con. p. 76.*

"From the vicinity of the country through which this (the Chesapeake and Ohio Canal) passes to Pennsylvania, slaves cannot be held there."—Speech of Mr. Scott in the Va. Convention, 1829, *Deb.* p. 126.

"CONTENTMENT" OF JUDGE WASHINGTON'S SLAVES.

Hon. Bushrod Washington, nephew of Gen. Washington, and Judge of the Sup. Court of the U. S., sold 54 of his slaves, to be taken to Louisiana, in August 1831, while he was Pres. of the Am. Colonization Society. In a letter published in the Balt. Telegraph, Sept. 18, 1831, he says: "I called the slaves together, and assured them I had no intention to give freedom to any of them. That the DISAPPOINTMENT caused by this declaration should lead to the consequences which followed was to be expected. * * * I had good reason for anticipating the escape of ALL THE LABORING MEN OF ANY VALUE to the Northern States as soon as I should leave home."

SLAVES KNOW WHEN TO SEEM MOST "CONTENTED."

But perhaps we shall be told that the slaves say that they do not wish to be free. True—and the more they wish to be free, and are laying plans for it, the more they will profess to be contented and happy, lest they should be more closely watched. That is human nature. When the convict who has been trying to break jail all night, hears the turnkey coming, he crowds on his handcuffs, slips in the sawed bars, and begins to snore, or, if in the day time, shows his contentment by striking up a tune. Slaves are not such fools as to exhibit discontent and a longing for liberty, either to their master or to his guests.

TESTIMONY OF JAMES BRADLEY AN EMANCIPATED SLAVE.

He bought his freedom in 1832, when nearly 30 years old. In an account of his life in the "Oasis," speaking on this point, he says: "I do not believe there ever was a slave who did not long for liberty. * * I was never acquainted with a slave, however well he was treated, who did not long to be free. There is one thing about this, that people in the free states do not understand. When they ask slaves whether they wish for their liberty, they answer 'No;' and very likely they would say they would not leave their masters for the world. But, at the same time, they desire liberty more than any thing else. The truth is, if a slave shows any discontent, he is sure to be treated worse, and worked the harder for it; and every slave knows this. When they are alone, all their talk is about liberty—liberty! It is the great thought and feeling that fills the mind full all the time."

And yet it should be remembered that this liberty, the thought of which "fills the mind full all the time," does not deserve the name. The freedom which emancipated slaves enjoy at the South, is only another name for oppression.

True, it is vastly more tolerable than slavery, but still it is loaded with grievous privations, and liabilities to outrage without redress. 'Some slaves there may possibly be, slaves of very mild masters, hardly held *practically as slaves at all*, who might hesitate to exchange their situation for that fettered, unprotected, persecuted freedom, which is all that the iron code of the slave states metes out to the free colored man. But even such cases, if any there be, are very rare exceptions. Listen to a slaveholder on this point. Mr. McDowell, in his speech in the Va. House of Delegates, Jan. 23, 1832, (see Richmond Whig,) says: "As to the idea, that the slaves in any considerable number of cases, can be indifferent to freedom, it is wholly unnatural. The truth is, sir, that although there are special cases of slaves who are willing to forego the benefits of *complete* freedom for certain other benefits which they enjoy under a *nominal* slavery, yet the cases, *from their very nature*, must be limited—they can extend only to a favored few."

But we are told further that slaves show *by their actions* that they are happy—they sing, laugh, dance, and make merry. He is a shallow smatterer in human nature, who does not understand this, that mirth is often rather the effort of the mind to throw off trouble, than the evidence of happiness. It shows that a man *wishes* to be happy, and is *trying* for it, and is oftener the *means* used to get it than the proof that it *exists*. And as to *singing*—why do prisoners sing in jails? We have all heard them. Does it prove solitary cells a paradise? Do jail walls, dingy light and solitude make men so happy that they sing for joy? They sing to *make* pleasure for themselves, not to *give vent* to it. Their singing indicates a mind *seeking* amusement rather than one *content with what it has*—a mind conscious of a *want*, and striving to satisfy it, rather than one rejoicing in a full supply. In illustration of this we insert a fact stated by the Rev. Dr. Channing of Boston in his late work on slavery, first edition, p. 161.

"I once passed a colored woman at work on a plantation, who was *singing apparently with animation*, and whose general manners would have led me to set her down as the *happiest* of the gang. I said to her, 'Your work seems pleasant to you.' She replied, 'No, Massa.' Supposing that she referred to something particularly disagreeable in her immediate occupation, I said to her, 'Tell me then what part of your work is most pleasant.' She answered with much emphasis, '*No part pleasant. We FORCED to do it.*'"

The celebrated Dr. Rush of Philadelphia, in one of his published medical papers, entitled "An account of the diseases peculiar to the negroes in the West Indies, and which are produced by their *slavery*," says:

"We are told by their masters that they are the happiest people in the world, because they are 'merry.' Mirth and a heavy heart, I believe, often meet together, and hence the propriety of Solomon's observation, 'In the midst of laughter the heart is sad.' Instead of considering the songs and dances as marks of their *happiness*, I have long considered them as *physical symptoms of melancholy*, and as certain proofs of their *misery*."—*Am. Museum*, vol. 4. p. 81.

Finally, if slaves were contented and happy, that fact alone should be the everlasting condemnation of slavery, and hunt the monster from human society with curses on its head. What! does it so paralyze the soul, subvert its instincts, blot out its reason, crush its upward tendencies, and murder its higher nature, that a man can be "contented and happy," though robbed of his body, mind, free choice, liberty, time, earnings, and all his rights, and while his life, limbs, health, conscience, food, raiment, sleep, wife and children, have *no protection*, but are subject *every moment* to the whims and passion-gusts of an owner, a *manstealer*? Nobly was it said by Burke, in reply to a vaunting slaveholder, who boasted that his slaves were "contented and happy:" "If you have made a *contented slave*, you have made a **DEGRADED MAN**."

to such a manner of living, that they could support themselves at half the cost necessary for any other laborers. Instead of having a host of artificial wants and appetites crying for a supply, (and crying the louder because they are artificial,) as would be the case with any other class of laborers—their allowance when slaves, of a peck of corn a week, with a bit of bacon at Christmas, has engendered no such clamorous brood: consequently, with their simpler habits and fewer wants, and smaller doctor's bills, they could and would work for lower wages.

6. The slaveholders would employ their present slaves as hired laborers, if for no other reason, because they *could get no others*. Where could they get 2,000,000 of laborers? or 1,000,000? or even 100,000? Suppose slavery abolished to-day and an agent of some large plantation, a quondam overseer perchance, should spur up to the north, and bustle through our country towns, beating up for recruits among our young farmers to take the places of the late slaves as laborers. Who would put on the uniform, and wait marching orders for the south? Who would abandon the north where labor is honorable, where *working men* constitute a majority of our legislators, and *hire out* where labor is disgraceful, and the farmer or mechanic who lives by his own work is spurned with contempt? where a Senator in Congress could say, as did B. W. Leigh of Va. in the Convention of that state in 1829: "Those who depend on their daily labor for their daily subsistence *never do, never will, and never can enter into political affairs?*" Who of our free northern or western young men, would take his stand in the place just vacated by the slave, and brook the disdainful airs and lordly domination, and supercilious scorn of those, who have been taught, from their infancy, to look upon labor as a disgrace, and the laborer as a handy tool to serve their convenience?

But even if our northern yeomanry could overcome their repugnance on this score, the objection on the score of climate would be *insuperable*. Besides, while the best land that the sun ever shone upon, land made ready for the plough by the hand of nature, can be had at the west for a dollar and a quarter an acre, what youth from the free states would break away from the attraction of such a magnet, for the sake of working in a Carolina rice swamp ankle deep in water, or sweltering twelve hours a day in an Alabama cotton field, or a Louisiana cane-patch? But enough—we only say in conclusion, that the abolition of slavery, so far from increasing the colored population of the north, would, in all probability, lessen it. We know personally not a few of our own colored citizens, who would of choice make the south their home if slavery, and the laws it has given birth to, were done away.—We shall not be suspected of saying this in order to appease, by a peace-offering northern prejudice and pro-slavery. We say it because we believe it to be a fact, and therefore relevant to the case in hand. By way of a parting salutation to "we shall be overrun with them" we say, that in meanness, prejudice, shrivelled selfishness, and calculating cruelty, this objection is not a whit behind the very pink of slaveholding chivalry.

CONCLUSION.

Deeming it important to demonstrate the falsity of these objections, we have, in spite of contraction and condensation, left no room for the swarms of their relations, equally the REVERSE OF THE TRUTH. What must be thought of the loud professions of opposition to slavery made by those who eagerly seize and circulate such absurd falsehoods for the sake of riveting the fetters of the slaves? Let those who have tried to quiet a nation's uneasy conscience, to silence the plea for the perishing, to turn their hopes into despair by fastening anew the loosening chains, thus increasing the nation's guilt, and consequent danger of the "exterminating thunder" feared by Jefferson—if they are convinced of their error—bring forth fruits meet for repentance, by REDOUBLED DILIGENCE IN SPREADING TRUTH.

AMERICAN ANTI-SLAVERY ALMANAC,

FOR
1840.

ABIGAIL BROWN JUDSON
1791-1884
PLYMOUTH, MASS.



EMANCIPATION IN THE WEST INDIES.

A free man stands erect upon the whelp. A mother caresses her own child. Free children bury the broken chains.

NEW YORK & BOSTON:

NEW YORK; 143 NASSAU STREET,—BOSTON; 29 CORNHILL.

—VOL. I. NO. 5.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1840,

2686

BEING BISSEXTILE OR LEAP-YEAR, AND THE 64TH OF AMERICAN
INDEPENDENCE. CALCULATED FOR BOSTON; ADAPTED
TO THE NEW ENGLAND STATES.



NORTHERN HOSPITALITY—NEW YORK NINE MONTHS' LAW.

The slave steps out of the slave-state, and his chains fall. A free state, with another chain, stands ready to re-enslave him.

Thus saith the Lord, Deliver him that is spoiled out of the hands of the oppressor.

NEW YORK & BOSTON:

PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY,

NO. 143 NASSAU STREET, NEW YORK;

AND BY J. A. COLLINS, 29 CORNHILL, BOSTON.

COMMON NOTES FOR 1840.

The year 1840 is Bissextile or Leap Year, and begins on Wednesday.			
Golden Number,	17	Dominical Letters	E & D
Epoë,	26	Roman Indiction,	13
Solar Cycle,	1	Julian Period,	6553

ECLIPSES.

Four Eclipses will take place during the year; two of the Sun, and two of the Moon. The first will be of the Moon, February 17, beginning at about 8 o'clock in the morning, and ending about ten; the Moon being beneath the horizon at the time, and consequently invisible to us.

The second will be an Annular Eclipse of the Sun; taking place during the night of the third and fourth of March, and consequently invisible to us. It begins on the Earth generally at about half past 8 o'clock in the evening of the 3d, and ends at about half past 1 o'clock in the morning of the 4th. This Eclipse will be visible throughout Asia, the eastern part of Europe, and the North of Africa; the line of Central and Annular phase crossing Hindostan, China, and Siberia.

The third will be a partial Eclipse of the Moon, taking place on the morning of the 13th of August; visible as follows:—

	BOSTON.		NEW YORK.	
Beginning	1 H.	9 M. morn.	H.	57 M. morn.
Middle	2	34 "	2	22 "
Ending	3	59 "	3	47 "

Magnitude of the Eclipse six tenths of the Moon's diameter.

The fourth will be a Total Eclipse of the Sun, taking place during the night of the 26th and 27th of August; and consequently invisible to us. It begins on the Earth generally at about a quarter past 11 o'clock in the evening of the 26th, and ends at about a quarter past 4 o'clock on the morning of the 27th. It will be visible in the Indian Ocean, and the south part of Africa. The line of Central and Total Phase will pass to the north of the Cape of Good Hope, crossing Africa at about 10° south latitude.

The Planet Venus will be *Evening Star* to its conjunction with the Sun, July 24th; thence *Morning Star* to the end of the year.

"NO RIGHT TO INTERFERE."—"NO CONCERN WITH SLAVERY."

To ask a man what right he has to interfere with slavery, is the most outrageous insult that can be offered to human nature. He who would not feel his whole being either breaking forth with indignation, or overflowing with pity upon the besotted soul who could ask such a question, is himself a slave in nature whatever he may be in name. He is a traitor to his race, who does not feel that all within the circle of humanity are his brothers and sisters—that their wrongs are his wrongs, and that his cup is dashed with the bitterness which overflows from theirs. While a single human being, round the wide world, drags the chain or drops the tear of a slave, every other human being, whose heart has not turned to stone, will cry out against the wretch who riveted the one or wrings out the other. What! has human nature no heart for human nature? human beings "no concern" when the oppressor drives his iron into their common humanity, and bows under his yoke the necks of their fellows? Have the sons of liberty "no right to interfere" when their own mother's children are robbed of their birthright? To be a *freeman*, and yet have "no concern" about *slavery*—what a monstrous anomaly! Every human being who refuses to protest against slavery in the name of his own outraged nature, is an apostate from humanity. Every freeman who refuses to do it, impeaches his own political rights and undermines their foundation. Every Christian who refuses, makes Christ the minister of sin, and the great patron of bondage.

The following table is made from calculations prepared expressly for this work, and is founded on the formula of the French Astronomer, Laplace. It is more convenient than anything of the kind ever published in any other Almanac.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1840.

	(1) ft.	(2) ft. in.	(3) ft. in.	(4) ft. in.	(5) ft. in.	(6) ft. in.	(7) ft. in.	(8) ft. in.
New York,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Providence,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Newport,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Nantucket,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Cape May,	6	4 3	4 5	5 2	5 5	5 8	5 3	6 6
New Haven,	8	5 7	5 11	6 11	7 2	7 8	8 4	8 8
Portland,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Kennebec,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Newburyport,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Portsmouth,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Boston,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Plymouth,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Cape Ann,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Salem,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Mt. Desert,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Machias,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Eastport,	25	17 6	18 6	21 6	22 6	23 9	26 0	27 0

To find the height of any spring tide at the places named in the above table; first observe what figure in the table below stands opposite its date, then in the column headed by that figure, and opposite the name of the place, you will find its height. Thus it will be seen the spring tide of December 24, and June 15, (column (2)) will rise 3 ft. 6 in. at New York; 7 ft. 8 in. at Boston, and 17 ft. 6 in. at Eastport.

Jan.	5	(3)	April	3	(8)	July	15	(3)	Oct.	12	(7)
"	19	(5)	"	17	(4)	"	29	(6)	"	26	(5)
Feb.	4	(5)	May	2	(4)	August	13	(4)	Nov.	11	(1)
"	18	(6)	"	17	(3)	"	28	(1)	"	25	(3)
March	4	(7)	June	15	(2)	Sep.	12	(1)	Dec.	9	(6)
"	18	(6)	"	30	(5)	"	26	(6)	"	24	(2)

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

Albany,	.	.	add 4s	12x.	Philadelphia,	.	.	add 2s	57x.
Nantucket,	.	.	add 0	30	Portland,	.	.	sub. 0	45
New Bedford,	.	.	sub. 3	53	Portsmouth, N. H.	.	.	sub. 0	15
New London,	.	.	sub. 2	36	Providence,	.	.	sub. 3	05
New York,	.	.	sub. 2	21	St. Johns, N. B.	.	.	add 0	30
Newburyport,	.	.	sub. 0	15	Vineyard Sound,	.	.	sub. 0	30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♂ Vesta,	♃ Jupiter,	♄ First Quadr.	♌ Conjunction,
☿ Mercury,	♁ Juno,	♅ Saturn,	☾ Full Moon,	♍ Opposition,
♀ Venus,	♂ Pallas,	♁ Uranus,	☾ Last Quadr.	♎ Ascending Node.
♂ Mars,	♄ Ceres,	☾ New Moon,	☐ Quartile,	♏ Descending Node.

SIGNS OF THE ZODIAC.

♈ Aries,	♈ Ram,	♈ Head,	♈ Wint. Aut.	♎ Libra,	♎ Scales,	♎ Reins,
♉ Taurus,	♉ Bull,	♉ Neck,	♉ Scorpio,	♏ Scorpion,	♏ Secrets,	♏ Thighs,
♊ Gemini,	♊ Twins,	♊ Arms,	♐ Sagittarius,	♐ Archer,	♐ Knees,	♐ Legs,
♋ Cancer,	♋ Crab,	♋ Breast,	♑ Capricornus,	♑ Goat,	♑ Waterman,	♑ Feet
♌ Leo,	♌ Lion,	♌ Heart,	♒ Aquarius,	♒ Fishes,		
♍ Virgo,	♍ Virgin,	♍ Belly,	♓ Pisces,			

**MOBS—FREE DISCUSSION—RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE—
THINGS TO BE THOUGHT OF.**

The object of law is to *protect rights*,—the object of government is to administer this protection. Government is in its very nature a pledge of protection to *every one* of its subjects. Every voluntary subject of the government does, in the very terms of his allegiance, pledge his power for the protection of every one of his fellow subjects, and if he refuses to aid in protecting them, he violates the conditions, and forfeits the sole tenure of *his own claim to protection*; and by *permitting* the rights of others to be trampled upon, he tramples on them himself; and not only so, but upon the laws which protect those rights, and upon the government which administers that protection, and upon every member of the community—for the rights of *all* are left without defence, when protection is refused to the rights of *any*.

Further, it is the right of the people "*peaceably to assemble*," and discuss all subjects; if a mob break in upon them, and the civil officers (which are the local government,) refuse to protect the assembly, they do, by that act, join the mob, and become its leaders, thus turning the government itself into a mob. If the civil officers act in accordance with the wishes of the mass of the people, (as is almost always the case,) then the community becomes a *mob*—and every member of it, who refuses to protect the rights of his fellow citizens, not only virtually per-jures himself, but violates his own claim to legal protection.

To *exercise* one's rights is the business of the *individual*: to *protect* him in the exercise of them, is the business of the *government*—and well may he say to it, "*See thou to that.*"

The exercise of a *right* by the subject of a government is his *draft* on that government for protection in the exercise of that right; every such draft the government is sacredly bound to honor—it has no option in the case—it has no power to protest such a draft, and, if it does, it *violates its charter*—the government has *broken*—it has annihilated itself.

The foregoing principles furnish a looking-glass for all mobocrats, especially those of high degree—it gives full-length likenesses of the civil authorities of New York, in the summer of '34, of Boston and Utica, Oct. '35, of Cincinnati, July, '36, of Troy, in June, '36, of Alton, in Nov., '37, of Philadelphia, May 17, '38, and of all other civil officers who have helped to mob abolitionists, and of all the people who have "*loved to have it so.*"

"HARD LANGUAGE."

"Unless the holder of a slave believes it conscientiously to be his *DUTY* to hold him, he is *WORSE THAN A PIRATE.*"—*Speech of Mr. Weems, of Md., (a slaveholder,) in Congress, Jan. 28, 1828.—Nat. Intel. Feb. 1.*

WORK FOR ABOLITIONISTS.

Reader, have you signed the abolition petitions to Congress and your State Legislature yet? Have you asked all your neighbors to sign them? If not, do it *at once*. Have you established an anti-slavery library in your neighborhood? Five dollars will buy the most important abolition works. Have you a "*negro seat*" in the place for worship which you attend? If so, testify against it, not by words merely; they are a cheap testimony—but go and sit in it, and show that you worship a God, who "*is no respecter of persons,*" and will not be a "*partaker of other men's sins.*" Are you a mechanic or an artist? take a colored youth as an apprentice. A merchant? take one as a clerk. A physician, or a lawyer? take one as a student. Let your life always preach against slavery.

STATISTICS OF THE UNITED STATES. [see page 36.]

States.	Date of admission.	1790				1800		1810		1820		1830					1839		1840	
		Free Whites.	Slaves.	Free colored.	Reps.	Slaves.	Slaves.	Free Whites.	Slaves.	Free Whites.	Slaves.	Free Colored.	Total.	Extent Square miles.	to 1000 Free whites.	Reps.	Free basis.	Free Inhabitants.	Estimated by the rate of increase shown in the latest census, viz. in Ms. Mich. & MI. 1837, N. Y. and Ill. 1835, Mo. 1836, Ala. and Ga. 1838.	
Maine,	1820	96,002	...	538	...	...	...	297,406	...	398,260	6	1,171	399,437	35,000	12	...	...	585,519	...	
N. Ham.	1789	141,111	158	630	3	...	...	243,875	...	268,721	5	602	269,328	9,491	20	...	...	296,675	...	
Verm't	1791	85,144	17	255	...	...	...	234,861	...	279,776	...	891	280,657	9,800	28	...	...	334,086	...	
Mass.	1789	373,254	...	5,463	8	...	...	516,547	...	603,359	4	7,045	610,408	7,800	85	12	14	744,333	...	
R. Island	1789	64,689	952	3,469	1	381	108	79,491	48	93,261	14	3,564	96,839	1,225	72	12	14	113,746	...	
Cl.	1789	232,576	2,764	2,801	5	951	310	267,301	97	289,603	25	8,047	297,675	4,800	63	...	...	321,961	...	
N. York.	1789	314,142	21,324	4,654	6	29,343	15,017	1,333,445	10,088	1,873,663	76	44,869	1,918,608	46,000	42	40	44	2,464,560	...	
N. Jer.	1789	169,954	11,423	2,762	4	12,422	10,851	257,558	7,557	300,266	2,254	18,303	320,823	7,400	41	...	...	370,809	...	
Penn.	1789	424,099	3,737	6,587	8	1,706	795	1,019,040	211	1,309,900	403	37,930	1,348,233	47,000	28	28	31	1,733,025	...	
Ohio,	1802	...	...	...	...	...	...	576,711	...	928,329	6	9,668	937,903	44,000	23	19	21	1,512,918	...	
Indiana,	1815	...	...	...	...	135	237	145,758	190	339,399	3	3,629	343,031	36,500	10	7	8	799,509	...	
Illinois,	1818	...	...	...	...	...	168	53,837	917	155,061	747	1,637	157,445	53,480	8	3	3	506,166	...	
Mich'n	1837	...	...	...	...	...	24	8,722	...	31,346	32	261	31,639	34,000	1	1	1	318,040	...	
F. States		1,900,971	40,375	27,109	35	35,946	27,510	5,024,052	19,108	6,870,944	3,575	137,507	7,012,026	336,496	20	142	150	10,051,347	Slaves.	
Dela.	1789	46,312	8,887	3,899	1	6,153	4,177	55,282	4,509	57,601	3,292	15,855	76,748	2,100	36	57	1	1	79,070	2,403
Maryld.	1789	208,649	103,036	8,043	6	105,635	111,502	260,222	107,398	291,108	102,994	52,938	447,040	9,350	45	353	8	7	396,229	97,433
D. of Co.	1790	...	...	...	...	3,214	5,395	22,614	6,377	27,863	6,119	6,152	39,834	100	...	...	...	...	42,633	5,871
Virginia	1789	442,115	293,427	12,766	10	345,796	392,518	603,324	425,153	694,300	409,757	47,348	1,211,405	70,000	18	676	21	17	839,136	519,049
N. Ca.	1789	288,204	100,572	4,975	5	133,296	168,824	419,200	205,017	472,813	245,601	19,543	737,987	50,000	15	520	13	11	558,961	294,218
S. Ca.	1789	140,268	107,004	1,801	5	146,151	196,365	237,440	255,475	257,863	315,401	7,921	581,185	33,000	18	1223	9	6	280,201	384,864
Georgia,	1789	52,886	29,264	398	3	59,404	105,218	189,570	149,656	296,806	217,531	2,486	516,823	62,000	8	733	9	7	424,268	279,740
Ky.	1792	61,133	11,830	114	4	40,343	80,561	434,826	126,732	517,787	165,213	4,917	687,917	40,500	17	319	13	12	634,498	215,378
Te.	1796	32,013	3,417	361	...	13,584	44,535	339,979	80,107	535,746	141,603	4,555	681,904	45,600	17	264	13	12	851,823	250,307
Ala.	1819	...	...	...	...	...	...	85,451	41,879	190,406	117,549	1,572	309,527	52,000	6	617	6	4	332,336	244,324
MI.	1816	...	...	...	...	3,489	17,088	42,171	32,814	70,443	65,659	519	136,621	48,000	3	932	2	1	195,700	215,742
La.	1812	...	...	...	...	...	34,660	73,383	69,064	89,231	109,588	16,710	215,529	48,320	5	1228	3	2	133,598	173,296
Missouri	1821	...	...	...	...	...	3,011	55,767	10,222	114,795	25,091	569	140,455	64,000	2	218	2	2	321,729	55,396
Arka.	1836	...	...	...	...	...	...	12,579	1,617	25,671	4,576	141	30,388	54,860	1	178	1	1	51,053	12,946
S. States,		1,271,580	657,437	32,357	30	857,095	1,163,854	2,831,789	1,519,020	3,642,163	1,989,974	181,226	5,813,363	579,530	10	546	100	83	5,170,165	2,770,958
Total,		3,172,551	697,812	59,466	65	893,041	1,191,364	7,865,841	1,538,128	10,513,107	1,993,549	318,733	12,825,389	916,326	14	189	242	242	15,921,512	...

1840.]

JANUARY--FIRST MONTH.

[31 DAYS.]

RATES OF POSTAGE.

"Render unto all their dues."

On a *single letter*, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cts.; 150 to 400, 18½ cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier, in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1½ cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1½ cts. per sheet, (*not periodical*, 4 cts.) over 100 miles, 2½ cts. per sheet, (*not periodical*, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any package, weighing not more than 2 ounces, free of postage, and ~~petitions~~ petitions of any weight, if marked "petitions" on the wrapper.

MOON'S PHASES.

	D. H. M.
● New Moon,	4 4 31 a.
☾ First Quarter,	12 3 5 m.

	D. H. M.
○ Full Moon,	18 7 39 a.
☾ Last Quarter,	26 8 37 m.

M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☾ So.	☾ Rises	High W't'r	MISCELLANEOUS.
1	We.	7 26 5	9 7	3 43	23 4	9 17	4 50	8 49	LOVE THY NEIGHBOR.
2	Th.	7 26 5	9 9	4 11	22 59	10 7	5 51	9 47	Maine & Mass. Legisla-
3	Fr.	7 25 5	9 10	4 39	22 54	11 0	6 47	10 34	tutes meet. Slaves
4	Sa.	7 24 5	9 11	5 7	22 48	11 52	Sets. 11 14	11 14	get badly frost.
5	S	7 24 5	9 12	5 35	22 42	a0 43	a5 13	11 50	Rain or snow. bitten.
6	Mo.	7 23 5	9 14	6 2	22 35	1 33	6 25	a0 27	High tides. Michigan Legia. meets.
7	Tu.	7 22 5	9 15	6 28	22 28	2 21	7 28	1 5	N. Y. Legislature meets.
8	We.	7 22 5	9 16	6 54	22 20	3 7	8 44	1 38	☿ greatest Elongation W
9	Th.	7 21 5	9 17	7 19	22 12	3 52	9 52	2 20	Middling tides. Cold
10	Fr.	7 21 5	9 18	7 44	22 3	4 36	11 4	3 0	nights. Men running
11	Sa.	7 20 5	9 19	8 8	21 55	5 22	m	3 39	Stormy. after liberty
12	S	7 20 5	9 21	8 31	21 45	6 11	0 12	4 22	Low tides. suffer
13	Mo.	7 19 5	9 22	8 54	21 35	7 5	1 32	5 8	* S. 7 56 a. dreadful
14	Tu.	7 18 5	9 24	9 17	21 25	8 3	2 51	6 26	Ald S 8 40 a. hardships.
15	We.	7 17 5	9 25	9 39	21 15	9 5	4 11	7 52	Capella S. 8 6 a.
16	Th.	7 16 5	9 27	9 59	21 3	10 9	5 24	9 13	☾ Perigee. Some mem-
17	Fr.	7 16 5	9 29	10 20	20 52	11 13	6 28	10 20	bers of Con-
18	Sa.	7 15 5	9 30	10 40	20 40	m	Rises 11 15	11 15	Clear and cold. gross
19	S	7 14 5	9 32	10 59	20 28	0 13	a5 35	m	☿ in ☿. strug-
20	Mo.	7 13 5	9 34	11 16	20 15	1 7	6 49	0 3	High tides. manfu-
21	Tu.	7 12 5	9 35	11 34	20 2	1 56	8 1	0 47	☉ enters ♍. again?
22	We.	7 11 5	9 37	11 50	19 49	2 42	9 19	1 26	☿ ☽ ♎. gag-law
23	Th.	7 10 5	9 39	12 6	19 35	3 25	10 14	2 4	Canopus S. 9 50 a.
24	Fr.	7 9 5	9 41	12 21	19 21	4 6	11 18	2 37	Middling tides. Free-
25	Sa.	7 8 5	9 43	12 36	19 7	4 47	m	3 11	Sirius S 10 0 a. men
26	S	7 7 5	9 45	12 49	18 52	5 30	0 20	3 43	Snow or rain. will sus-
27	Mo.	7 6 5	9 48	13 2	18 37	6 14	1 25	4 19	☾ Apo. Monthly concert.
28	Tu.	7 5 5	9 50	13 14	18 21	7 0	2 29	5 7	Low tides. tain them
29	We.	7 4 5	9 52	13 25	18 6	7 50	3 32	6 17	☿ in Aphelion. by their
30	Th.	7 3 5	9 54	13 35	17 50	8 41	4 29	7 39	☽ ☽ ☽. votes.
31	Fr.	7 2 5	9 56	13 45	17 33	9 34	5 22	8 59	Hotelgoux S. 9 54 a.



HOW SLAVERY IMPROVES THE CONDITION OF WOMEN.

"John Ruffner, a slaveholder, had one slave named Piney, whom he, as well as Mrs. Ruffner, would often flog very severely. I frequently saw Mrs. Ruffner flog her with the broom, shovel, or anything she could seize in her rage. She would knock her down and then kick and stamp her most unmercifully, until she would be apparently so lifeless, that I more than once thought she would never recover. The cause of Piney's flogging was not working enough, or making some mistake in baking, &c. &c."

Mrs. N. Lowry, a native of Ky., now member of a Church, in Osnaburg, Stark co. Ohio.

"My uncle used to tie his 'house wench' to a peach tree in the yard, and whip her till there was no sound place to lay another stroke, and repeat it so often that her back was continually sore. Whipping the females around the legs, was a favorite mode of punishment with him. They must stand and hold up their clothes while he plied his hickory."

Wm. Leftwich, a native of Virginia, and son of a slaveholder, now member of the Presbyterian Church, Delhi, Ohio.

"In the winter of 1828-29, I put up for a night at Frost Town, on the national road. Soon after there came in a slaver with a drove of slaves. I then left the room, and shortly afterwards heard a scream, and when the landlady inquired the cause, the slaver coolly told her not to trouble herself, he was only chastising one of his women.—It appeared that three days previously her child had died on the road, and been thrown into a crevice in the mountain, and a few stones thrown over it; and the mother weeping for her child was chastised by her master, and told by him, she 'should have something to cry for.'—Colonel T. Rogers, a native of Kentucky, a Presbyterian elder at New Petersburg, Highland co. Ohio.

"Benjamin Lewis, an elder in the Presbyterian church, engaged a carpenter to repair his house. Kyle, the builder, was awakened very early in the morning by a most piteous moaning and shrieking. He arose, and following the sound, discovered a colored woman, nearly naked, tied to a fence, while Lewis was lacerating her. A second and a third scene of the same kind occurred, and on the third occasion the altercation almost produced a battle between the elder and the carpenter."

—Rev. George Bourne, of New York, who was a preacher seven years in Virginia.

James T. De Jarnett, Vernon, Autauga co, Alabama, thus advertises a woman in the Pensacola Gazette, July 14, 1838: "Celia is a bright copper-colored naggess, fine figure and very smart. On examining her back, you will find marks caused by the whip."

P. Abdie, advertises a woman in the N. O. Bee, of Jan. 29, 1838, "having marks of the whip behind her neck, and several others on her rump."

PETITIONS TO CONGRESS.

The twenty-sixth Congress will assemble December 2d, 1839. Let a host of petitions meet them on the threshold. Let every man and woman who is true to liberty, PETITION. If you have never petitioned for the abolition of slavery, begin now: show that you value your own liberty by praying that those who are robbed of theirs may be robbed no longer. Prove yourselves worthy of freedom by doing *freedom's work*. In the name of liberty pray that her own children may no longer be cheated out of their birthright. Who can sit still while men are market-wares in the District of Columbia? The nation's plantation is a slave jail-yard; the old homestead of the Republic is a human shambles; its hearth-stone rings with the chain-clank, and smokes with the fresh blood of woman's scourgings.

He who can hold his peace at such a time as this—the palsy of slavery is on his tongue, its leprosy rises on his forehead, its plague spot has spread over his heart. He may still shake the rattle of liberty, and trick himself out in its gewgaws; he may mouth its words, and strut in its livery, but *he is a slave*; the spirit of liberty is dead within him—the yoke is on his neck, and his false tongue licks the dust. He who will not cry aloud

MOON'S PHASES.

● New Moon, 3 9 1 m.
 ☾ First Quarter, 10 11 5 m.

○ Full Moon, 17 9 55 m.
 ☾ Last Quarter, 25 4 53 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☾ So.	☾ Rises	High W't'r	MISCELLANEOUS.
		<i>h m A</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	
1	Sa.	7 15	9 59	13 52	17 16	10 27	6 7	10 0	JUDGE THE FATHERLESS.
2	S	6 59	6 10	14 0	16 59	11 20	6 43	10 46	Sirius South 9 37 a.
3	Mo.	6 58	6 10	3 14	8 16	42 00	8	11 27	☿ ☽ ♃. The wind
4	Tu.	6 57	6 10	6 14	15 16	24 0	56	12 3	Sets. 11 27 Snow or rain. whistles
5	We.	6 56	6 10	8 14	20 16	6 1	42	7 35	0 40 High tides. through the
6	Th.	6 54	6 10	10 14	24 15	48 2	28	8 49	1 13 ☿ ☽ ♃. ☿ ☽ ♃. slaves
7	Fr.	6 53	6 10	13 14	28 15	30 3	14	10 2	1 51 ☿ ☽ ♃. ☿ ☽ ♃. slaves
8	Sa.	6 52	6 10	15 14	31 15	11 4	4	11 17	2 24 ☿ ☽ ♃. ☿ ☽ ♃. slaves
9	S	6 51	6 10	18 14	33 14	52 4	55	m	2 58 Procyon S 9 58 a. grow
10	Mo.	6 49	6 10	20 14	35 14	33 5	50	0 34	3 47 Clear and mild. tired of
11	Tu.	6 48	6 10	23 14	35 14	13 6	50	1 52	4 39 Low tides. doing the
12	We.	6 47	6 10	25 14	35 13	53 7	53	3 6	5 55 ☿ Perigee, slaveholders
13	Th.	6 46	6 10	28 14	34 13	33 8	55	4 12	7 33 Castor S 9 36 a. dirty
14	Fr.	6 44	6 10	31 14	32 13	30 9	55	5 5	9 3 Pollux S 9 44 a. work.
15	Sa.	6 43	6 10	34 14	29 12	53 10	51	5 47	10 11 They find it
16	S	6 42	6 10	36 14	26 12	32 11	43	6 21	11 4 Rain. poor business;
17	Mo.	6 40	6 10	39 14	22 12	11 m	Rises	11 46	☿ eclip.; inv. they
18	Tu.	6 39	6 10	42 14	17 11	51 0	30	6 47	m High tides. don't like
19	We.	6 37	6 10	45 14	11 11	29 1	14	7 54	0 24 ☿ enters ☿. the pay.
20	Th.	6 36	6 10	47 14	5 11	8 1	58	8 59	0 56 Sirius S 8 23 a. Northern
21	Fr.	6 35	6 10	50 13	59 10	46 2	39	10 4	1 34 Castor S 9 5 a. laborers
22	Sa.	6 33	6 10	53 13	52 10	25 3	22	11 6	1 57 Procyon S 9 8 a. begin to
23	S	6 32	6 10	56 13	44 10	3 4	6	m	2 26 Monthly Concert.
24	Mo.	6 31	6 10	59 13	35 9	41 4	52	0 13	2 56 ☿ Apogee. learn that we
25	Tu.	6 29	6 11	1 13	26 9	19 5	41	1 18	3 39 Cold. Low tides. must
26	We.	6 28	6 11	4 13	16 8	57 6	32	2 18	4 23 ☿ ☽ ♃. have freedom for
27	Th.	6 26	6 11	7 13	5 8	34 7	24	3 13	5 36 the slaves, or SLA-
28	Fr.	6 25	6 11	10 12	54 8	12 8	17	4 0	6 48 VERY FOR THE
29	Sa.	6 23	6 11	13 12	43 7	49 9	9	4 39	8 19 ☿ ☽ ♃ ☿ ☽ ♃. FREE.



LOOSE THE BANDS OF WICKEDNESS, BREAK EVERY YOKE.

Reader, the above picture is no fancy-sketch—if you think so, read the following testimony of Hiram White, a native of Chatham county, North Carolina, now a member of the Baptist Church at Otter Creek Prairie, Illinois. William White testifies to the same fact :

“Mr. Hedding, of Chatham county, held a slave woman. In order to prevent her running away, a child, about seven years of age, was connected with her by a *long chain fastened round her neck*, and in this situation she was compelled all the day to *grub up the roots of shrubs and saplings*, to prepare ground for the plough. I travelled past Hedding’s as often as once in two weeks in the winter of 1828, and *always saw her*.”

The following is an extract from the diary of Rev. Elias Cornelius :—
“New Orleans, Sabbath, February 15, 1818. Early this morning accompanied A. H. Esq. to the *hospital*. In the first room we entered, a poor negro man was lying upon a couch, an IRON COLLAR TWO INCHES WIDE AND HALF AN INCH THICK, WAS CLASPED ABOUT HIS NECK.”—Edwards’ Life of Cornelius, page 101.

Extract of a letter from Col. Thomas Rogers, an elder in the Presbyterian Church at Petersburg, Highland Co., Ohio :—“When a boy, in Bourbon Co., Ky., my father lived near a slaveholder of the name of Clay. I saw one of this man’s slaves, about seventeen years old, wearing a collar, with *long iron horns* extending from his *shoulders far above his head*.”

John M. Nelson, of Highland Co., Ohio, brother in law of Ex-Governor Trimble, says, in a recent letter—“In Staunton, Va., at the house of Mr. Robert M’Dowell, a merchant of that place, I once saw a colored woman, of intelligent and dignified appearance, attending to the business of the house, with an *iron collar* around her neck, with horns or prongs extending out on either side, and up, until they met at about a foot above her head, at which point there was a *bell attached*. This *yoke*, as they called it, I understood was to prevent her from running away, or to punish her for having done so. I have frequently seen *men* with iron collars.”

Rev. John Dudley, Mount Moris, Michigan, who was in Mississippi in 1830, testifies as follows :—“I saw a poor fellow compelled to work at ‘logging,’ with a *galling fetter* on his ankles, the weight of which can be judged by its size. It was at least three inches wide, half an inch thick, and something over a foot long. Whenever he lifted, the fetter rested on his bare ankles. If he lost his balance and made a misstep, which must very often occur in lifting and rolling logs, the torture of his fetter was severe. Thus he was doomed to work, day after day.”

[1840.]

MAY—FIFTH MONTH.

[31 DAYS.]

paper, handbill, or other printed paper *touching* the subject of slavery, in any state in which their circulation is prohibited by law.

"The object of that bill," to use the language of Judge Jay, "was, by means of federal legislation, to build around the slave states, a rampart against the assaults of light and truth. Its absurdity was equalled only by its wickedness. Not a newspaper containing a debate in Congress, a report from a committee, a message from the president, a letter from the West Indies 'touching the subject of slavery,' could be legally delivered from a southern post office; and thousands of post-masters were to be employed in opening envelopes, and poring over their contents to catch a reference to the "Domestic Institution." By this bill, the Federal Government virtually surrendered to the states, the freedom of the press, and nullified the guarantee of this inestimable privilege, given by our fathers in the Constitution to every citizen. This bill, moreover, prepared the way for the destruction of civil and religious liberty. If every paper touching the subject of slavery might be suppressed, then the same fate might

MOON'S PHASES.

● New Moon,
 ☾ First Quarter,

D. H. M.
 1 7 25 a.
 8 10 10 m.

○ Full Moon, 16 6 50 m.
 ☾ Last Quarter, 24 8 53 m.
 ● New Moon, 31 2 33 m.

☾	D. W.	☉ R. S.	Lgth Days	☉ Fast	☉ Dec.	☾ So.	☾ Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h m</i>	<i>h m</i>	<i>m s</i>	<i>ON'</i>	<i>AM</i>	<i>PM</i>	<i>AM</i>	BE COURTEOUS.
1	Fr.	4 57 8 14	5	3 6 15	11	11 36	7 11	10 46	Clear but cool. Nature
2	Sa.	4 56 8 14	8	3 14 15	29	10 35	8 34	11 43	☾ Perigee. is lovely in
3	S.	4 55 8 14	10	3 20 15	47	1 39	9 55	10 18	High tides. its spring
4	Mo.	4 54 8 14	13	3 26 16	4	2 45	11 4	1 8	☿ ☽ ☉. ☿ ☽ ☉. dress,
5	Tu.	4 52 8 14	15	3 31 16	21	3 50	m	1 55	☿ greatest elon. W. but
6	We.	4 51 8 14	17	3 36 16	38	4 51	0 0	2 46	Ct. legislature meets.
7	Th.	4 50 8 14	20	3 40 16	55	5 49	0 42	3 41	☿ S 2 23 m. "all na-
8	Fr.	4 49 8 14	22	3 44 17	11	6 37	1 14	4 40	Rain. ture's smiles
9	Sa.	4 48 8 14	24	3 47 17	27	7 23	1 41	5 52	Low tides. are frowns
10	S.	4 47 8 14	26	3 50 17	43	8 6	2 3	7 7	to him who
11	Mo.	4 46 8 14	29	3 52 17	58	8 48	2 22	8 18	☿ in ☉. wears the
12	Tu.	4 45 8 14	31	3 53 18	14	9 24	2 42	9 19	chains of bon-
13	We.	4 44 8 14	33	3 54 18	28	10 11	3 11	10 4	☿ S 11 19 a. "dage."
14	Th.	4 43 8 14	35	3 55 18	43	10 55	3 23	10 38	☿ S 1 45 m. Said
15	Fr.	4 42 8 14	37	3 54 18	57	11 41	3 46	11 16	Rev. David Rice,
16	Sa.	4 41 8 14	39	3 54 19	11	m	rises	11 55	Showery. one of the
17	S.	4 40 8 14	41	3 52 19	25	0 29	10 29	3 m	☾ Apogee. fathers of
18	Mo.	4 39 8 14	43	3 50 19	38	1 19	9 58	0 23	High tides. K
19	Tu.	4 38 8 14	45	3 48 19	51	2 11	10 44	0 56	tucky, and
20	We.	4 37 8 14	47	3 45 20	3	3 2	11 23	1 32	☉ enters ♀. brinary
21	Th.	4 36 8 14	48	3 41 20	16	3 51	11 55	2 6	☿ S 1 24 m. int
22	Fr.	4 35 8 14	50	3 37 20	28	4 39	m	2 44	☿ S 10 49 a. to s
23	Sa.	4 34 8 14	52	3 33 20	39	5 26	0 23	3 30	ply his hunger,
24	S.	4 33 8 14	53	3 27 20	50	6 11	0 46	4 20	Rain. but the slave,
25	Mo.	4 32 8 14	55	3 22 21	1	6 55	1 6	5 16	Low tides. M'thly Con.
26	Tu.	4 32 8 14	56	3 15 21	12	7 40	1 27	6 22	though starving,
27	We.	4 31 8 14	58	3 9 21	22	8 28	1 49	7 29	☿ ☽ ☿. dare not do
28	Th.	4 30 8 14	59	3 1 21	31	9 19	2 13	8 32	it, on penalty of
29	Fr.	4 30 8 15	1	2 54 21	41	10 15	2 42	9 24	☿ S 0 50 m. death, or
30	Sa.	4 29 8 15	2	2 45 21	50	11 17	3 20	10 20	☾ Perigee. some severe
31	S.	4 28 8 15	4	2 37 21	58	12 0	4 9	11 16	☿ S 0 50 m. death, or



SELLING A MOTHER FROM HER CHILD.

“‘Do you often buy the wife without the husband?’ ‘Yes, very often; and frequently, too, they sell me the mother while they keep her children. I have often known them take away the infant from its mother’s breast, and keep it, while they sold her.’”—*Prof. Andrews, late of the University of N. C., in his recent work on Slavery and the Slave-Trade, p. 147, relates the foregoing conversation with a slave-trader on the Potomac.*

Hon. James K. Paulding, the Secretary of the Navy of the U. States, in his “Letters from the South,” published in 1817, says he heard a slave-trader say—“Many is the time I have separated wives from husbands, and husbands from wives, and parents from children; but then I made them amends by marrying them again as soon as I had a chance; that is to say, I made them call each other man and wife, and sleep together, which is quite enough for negroes. I made one bad purchase, though,” continued he. “I bought a young mulatto girl, a lively creature, a great bargain. She had been the favorite of her master, who had lately married. The difficulty was to get her to go, for the poor creature loved her master. However, I swore most bitterly I was only going to take her to her mother’s at—, and she went with me, though she seemed to doubt me very much. But when she discovered, at last, that we were out of the state, I thought she would go mad; and, in fact, the next night she drowned herself in the river close by. I lost a good five hundred dollars by this foolish trick.”—Vol. I. p. 121.

“One of my neighbors sold to a speculator a negro boy, about 14 years old. It was more than his poor mother could bear. Her reason fled, and she became a perfect *maniac*, and had to be kept in close confinement. She would occasionally get out and run off to the neighbors. On one of these occasions she came to my house. With tears rolling down her cheeks, and her frame shaking with agony, she would cry out, ‘don’t you hear him—they are whipping him now, and he is calling for me!’ This neighbor of mine, who tore the boy away from his poor mother, and thus broke her heart, was a member of the Presbyterian church.”—*Rev. Francis Hawley, Baptist Minister, Colebrook, Ct.*

“Absconded from the subscriber, a negro man, by the name of Wilson. He was born in the county of New Kent, and raised by a gentleman named Ratliffe, and by him sold to a gentleman named Taylor, on whose farm he had a wife and several children. Taylor sold him to Mr. Slater, who, in consequence of removing to Alabama, Wilson left; and when retaken was sold, and afterwards purchased, by his present owner, from T. McCargo & Co., of Richmond.”—*Richmond Whig, July 25, 1837.*

just as constitutionally be awarded to every paper touching the conduct of the administration, or the doctrine of the Trinity. It established a censorship of the press on one subject, which might afterwards be extended to others.

Martin Van Buren's casting vote would have made this bill a law, but for the votes of seven southern senators afterwards given against it. But in paying for his sixty-one southern electoral votes, our "democratic" president truckled still more to slavery, in threatening to veto any bill which a majority of both Houses of Congress might pass, to prohibit the unlimited robbery of "the working classes" at the seat of government.

Mr. Van Buren's principles are well understood at the south. The Alabama Legislature recently "*Resolved*, that the present administration of the general government by *promoting the interests of the south*, and *guarding our institutions*, has won our admiration and secured our support." Says the Richmond Enquirer, (in 1838,) "Abandon him, and where can we get a man from the north, whose views are more congenial with the rights of the south?" N. B. His declaration quoted above, and his casting vote

MOON'S PHASES.

D First Quarter,

D. H. M.

6 8 33 a.

O Full Moon,

14 10 5 a.

q Last Quarter,

D. H. M.

22 6 45 a.

● New Moon,

29 9 11 m

m.	D.	W.	R.	S.	Lgth	Fast.	Dec.	D	Sets	High	MISCELLANEOUS.				
D.					Days			So.		W't'r					
			h	m	h	m	s	ON'	A	M	P	SUPPORT THE WEAK.			
1	Mo.		4	28	8	15	5	2 28	22	7	1 30	9 45	a 0 8	2 S 9 54a. Slaves are	
2	Tu.		4	27	8	15	6	2 19	22	15	2 35	10 34	0 58	5 S 0 32m. tortured	
3	We.		4	27	8	15	7	2 9	22	22	3 35	11 11	1 46	N. H. legislature meets.	
4	Th.		4	26	8	15	8	1 59	22	29	4 29	11 40	2 36		that their mas-
5	Fr.		4	26	8	15	9	1 48	22	36	5 17	m	3 29	q in Ω .	ters may be
6	Sa.		4	25	8	15	10	1 38	22	42	6 2	0 4	4 21	Fair and fine.	pamper-
7	S		4	25	8	15	11	1 27	22	48	6 44	0 25	5 11	Low tides.	ed. Said
8	Mo.		4	24	8	15	12	1 15	22	53	7 26	0 45	6 9	5 S 0 5m.	Mr. Left-
9	Tu.		4	24	8	15	12	1 4	22	59	8 7	1 4	7 13	5 8 \odot .	q in Perihelion.
10	We.		4	23	8	15	13	0 52	23	3	8 50	1 24	8 16	q in Sup. \odot .	wich.
11	Th.		4	23	8	15	14	0 40	23	7	9 35	1 47	9 14	5 \square \odot .	2 \odot D. son of a
12	Fr.		4	23	8	15	15	0 28	23	11	10 22	2 15	10 4		Virginia Slave-
13	Sa.		4	22	8	15	15	0 16	23	15	11 12	2 48	10 47	p Apogee.	holder.
14	S		4	22	8	15	16	\odot	23	18	m	rises	11 26	Frequent	"From dawn
15	Mo.		4	22	8	15	16	Slow	23	20	0 3	10 38	m	showers.	to dark the
16	Tu.		4	22	8	15	16	0 22	23	23	0 54	9 19	0 2	Rather high tides.	slaves
17	We.		4	22	8	15	17	0 35	23	25	1 44	9 53	0 38	2 S 8 44a.	must bend
18	Th.		4	22	8	15	17	0 48	23	26	2 33	10 21	1 12	5 S 11 16a.	to their
19	Fr.		4	22	8	15	17	0 59	23	27	3 19	10 45	1 48		work." Jeffers
20	Sa.		4	21	8	15	17	1 13	23	28	4 4	11 6	2 26	\odot enters \odot .	Sr. begin
21	S		4	22	8	15	17	1 26	23	28	4 47	11 27	3 8	Warm.	said, the star
22	Mo.		4	22	8	15	17	1 39	23	27	5 32	11 46	3 52	5 \square \odot .	D. Low tides.
23	Tu.		4	22	8	15	17	1 52	23	27	6 15	m	4 37	holders are "nursed.	
24	We.		4	22	8	15	17	2 5	23	26	7 3	0 9	5 28	2 S 8 13a.	educated.
25	Th.		4	22	8	15	16	2 18	23	24	7 55	0 34	6 28	5 stationary.	q in Ω .
26	Fr.		4	22	8	15	16	2 30	23	22	8 52	1 6	7 41	5 S 10 41a.	and daily
27	Sa.		4	22	8	15	16	2 43	23	20	9 55	1 49	8 50		exercised in tyrant.
28	S		4	22	8	15	15	2 55	23	17	11 1	2 44	10 1	p Perigee.	\odot D.
29	Mo.		4	23	8	15	15	3 7	23	14	10 8	sets	11 3	Rain. Monthly Concert.	
30	Tu.		4	23	8	15	14	3 19	23	11	1 12	11 58	11 58	Rather high tides.	on "



WOMEN AT WORK IN THE FIELD.

Mr. Lemuel Sapington, a native of Maryland, formerly a slave-trader, now a respectable citizen of Lancaster, Pa., in a letter dated January 21, 1839, speaking of slaves in the southern part of Virginia, says:—

"Among the gangs, are often young women, who bring their children to the fields, and lay them in a fence corner, while they are at work. When a child is three weeks old, a woman is considered in working order. I have seen a woman, with her child strapped to her back, laboring the whole day, beside a man, perhaps the father of the child, and he not being permitted to give her any assistance, himself being under the whip."

Rev. Francis Hawley, pastor of the Baptist church, Colebrook, Ct., who lived seventeen years in North and South Carolina, says:—

"Those who are with child are driven to their task till within a few days of the time of their delivery; and when the child is a few weeks old, the mother must again go to the field. If it is far from her hut, she must take her babe with her. If the child cries, she cannot go to its relief; the eye of the overseer is upon her: and if, when she goes to nurse it, she stays a little longer than the overseer thinks necessary, he commands her back to her task. Brother, you cannot begin to know what the poor slave mothers suffer on thousands of plantations at the south."

Rev. Horace Moulton, of the Methodist Episcopal church, says:—

"Women are seen bringing their infants into the field to their work, and leading others, who are not old enough to stay in the cabins with safety. When they get there, they must set them down in the dirt and go to work. Some, who have very young ones, fix a little sack, and place the infants on their back and work. One reason is, the child will not cry so much when it can hear a mother's voice. Another is, the mothers fear the *poisonous snakes*. I never knew any place where the land is so infested with venomous snakes, as in the low lands round about Savannah. To secure their infants from poisonous snakes, females often work with their infants on their backs."

"The South-west, by a Yankee," was published by the Harpers, N. Y., 1835. The writer takes great pains to impress his readers with the beauties of slavery. Yet he says, (vol. ii. p. 125.) "On most plantations females are allowed a month's cessation from ~~FIELD~~ labor before and after confinement. But it cannot be denied that on some plantations, nothing but *actual confinement* releases them from the field, to which the mother soon after returns, leaving an infant a few days old (!!!) at the "quarters."

[1840.]

JULY--SEVENTH MONTH.

[31 DAYS.]

for the post-office gag-law, displayed in **Full-Faced** type, headed the editorial columns of southern partizan papers, just before the presidential election in 1836. The Southern Banner, (Athens, Georgia, Oct. 15, 1836,) after quoting largely from his letters to slaveholders, says: "From these opinions, which are set forth without shadow or coloring, it is seen that Mr. Van Buren is perfectly orthodox and democratic in all his views and feelings." Let the free states see that their candidates speak, "without shadow or coloring," for liberty.

II. HENRY CLAY. 1st. He has been a slaveholder for forty years.

2d. He was one of the founders, and is now the president of the American Colonization Society, which has been warmly defended, on the ground that it would contribute to "the strength and continuance" of slavery. (Af. Rep. vol. I, 227,) and "arrest the wild spirit of abolitionism," (Richmond Whig, Jan. 12, 1838.) In 1838, a county Colonization Society in Alabama, auxiliary to the American, in commending colonization, say: "We consider the measure, of all others, best calculated to preserve good

MOON'S PHASES.

☽ First Quarter,

○ Full Moon,

D. H. M.

6 11 15 m.

14 0 41 a.

☾ Last Quarter,

● New Moon,

D. H. M.

22 1 56 m.

28 4 33 a.

☽	D. W.	☉	Lgth	☉	☉	☽	☽	High	MISCELLANEOUS.
☽	W.	R. S.	Days	Slow	Dec.	So.	Sets.	W't'r	
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>ON'</i>	<i>PM</i>	<i>PM</i>	<i>PM</i>	
1	We.	4 23 8	15 13	3 31	23 7	2 10	9 33	0 45	BE TEMPERATE.
2	Th.	4 24 8	15 13	3 42	23 2	3 21	10 0	1 34	☉ 4th'st from the earth
3	Fr.	4 24 8	15 12	3 54	22 58	3 50	10 22	2 19	At this hot season,
4	Sa.	4 25 8	15 11	4 6	22 52	4 34	10 42	3 1	remember the testi-
5	S	4 25 8	15 10	4 15	22 47	5 17	11 2	3 41	mony of a Kentucky
6	Mo.	4 25 8	15 9	4 25	22 41	5 59	11 23	4 22	physician who says,
7	Tu.	4 26 8	15 8	4 35	22 35	6 42	11 45	4 58	Warm with showers.
8	We.	4 27 8	15 7	4 44	22 28	7 27	m	5 55	Low tides. the slaves
9	Th.	4 27 8	15 6	4 53	22 21	8 13	0 11	7 5	"are crowded together
10	Fr.	4 28 8	15 5	5 1	22 13	9 2	0 42	8 23	in a small hut, ill
11	Sa.	4 28 8	15 3	5 9	22 5	9 53	1 20	9 28	ventilated and sur-
12	S	4 29 8	15 2	5 17	21 57	10 44	2 4	10 20	☽ Apogee. rounded
13	Mo.	4 30 8	15 1	5 24	21 49	11 35	2 59	11 3	with filth."
14	Tu.	4 30 8	14 59	5 30	21 40	m	rises	11 43	☽ in ☉. Said a
15	We.	4 31 8	14 58	5 37	21 30	0 25	8 20	m	Changeable. Florida
16	Th.	4 32 8	14 57	5 42	21 20	1 12	8 44	0 19	High tides slave-
17	Fr.	4 33 8	14 55	5 47	21 10	1 58	9 7	0 53	Vega S. 10 44 a. holder
18	Sa.	4 33 8	14 53	5 52	21 0	2 42	9 28	1 28	☽ greatest elong. east.
19	S	4 34 8	14 52	5 56	20 49	3 25	9 49	2 4	Altair S 11 48a. to Mr.
20	Mo.	4 35 8	14 50	6 0	20 38	4 10	10 9	2 44	☽ ☽ ☽. Bliss of Ohio
21	Tu.	4 36 8	14 48	6 3	20 26	4 56	10 33	3 18	☽ S 8 57a. "I wa
22	We.	4 37 8	14 47	6 5	20 15	5 44	11 1	3 58	Windy with rain. n
23	Th.	4 38 8	14 45	6 7	20 2	6 38	11 38	4 41	☉ enters ☉. niggers
24	Fr.	4 38 8	14 43	6 8	19 50	7 36	m	5 47	☽ in Aph. Low tides.
25	Sa.	4 39 8	14 41	6 9	19 37	8 39	0 25	7 10	☽ in Sup. ☉. till 11
26	S	4 40 8	14 39	6 10	19 24	9 45	1 26	8 42	or 12 o'clock at
27	Mo.	4 41 8	14 37	6 9	19 10	10 49	2 40	9 55	☽ Perigee. night, and
28	Tu.	4 42 8	14 35	6 8	18 56	11 50	sets	10 57	Monthly Concert. have
29	We.	4 43 8	14 33	6 7	18 42	a 0 46	a 7 56	11 50	Changeable. them up
30	Th.	4 44 8	14 31	6 4	18 28	1 37	8 21	a 0 34	☽ in Perihelion. by
31	Fr.	4 45 8	14 29	6 2	18 13	2 24	8 43	1 13	☽ ☽ ☽. four in the
									stationary. morning."



"ON 'THE SIDE OF THEIR OPPRESSORS WAS POWER."

A letter from Rev. William Dickey, of Bloomingburg, Fayette county, Ohio, to Rev. John Rankin, of Ripley, Ohio, was published 14 years since, containing a description of the *cutting up of a slave*. The perpetrators of the deed were two brothers, Lilburn and Isham Lewis, NEPHEWS TO PRES. JEFFERSON. The letter has been scattered all over the country, south and north. Hundreds of people around the mouth of Cumberland River are personally knowing to these facts. *There* are the records of the court that tried the wretches. *There* are their acquaintances and kindred still alive. All over that region of country, the butchery of George is a matter of public notoriety. Rev. Wm. Dickey, was for many years a pastor in Kentucky. He is now an aged and highly esteemed member of the Chillicothe Presbytery, Ohio. The following is an extract from his letter:

"In the county of Livingston, Ky., near the mouth of Cumberland River, lived Lilburn Lewis, a sister's son of the celebrated Jefferson. He was the wealthy owner of a gang of negroes, who would run away. Among the rest was a boy of seventeen, who having just returned from a skulking spell, was sent for water, and let fall an elegant pitcher which was dashed to shivers. This was made the occasion for reckoning with him. It was night—the master had the slaves all collected, and a rousing fire put on. When the door was secured, he opened to them the design of the interview, namely, that they might be effectually advised to *stay at home and obey his orders*. He now called up George, bound him with cords, and by the assistance of Isham Lewis, his brother, laid him on a broad bench. He then proceeded to *hack off George at the ankles!* It was with the *broad axe!* In vain did the victim *scream and roar!* Casting the feet into the fire, he lectured them at some length. He next *chopped him off below the knees!* George *roaring out* and praying his master to begin at the *other end!* He admonished them again, throwing the legs into the fire—then, above the knees, tossing the joints into the fire—the next stroke severed the thighs from the body; these were committed to the flames—and so the arms, head, and trunk, until all was in the fire!"

We have not room for the rest of the letter; suffice to say that Lilburn Lewis, after being frustrated in a design to kill his wife, lest she might testify against him, shot himself before the day appointed for his trial. His brother Isham was tried and sentenced to death, but escaped; went to Natchez, married, kept up a correspondence with his friends in Kentucky, and finally died there a few years since. The Rev. Mr. Dickey knew both the men well, and lived near them at the time of the tragedy.

order and proper discipline among our slaves." In a speech in favor of colonization, Mr. Clay said: "It is far from the intention of this society to affect, in any manner, the tenure by which a *certain species of property* is held," or in plain English, when republicans have their feet upon the necks of millions, Colonization says, 'why should I care?' With such views of the society, Henry Clay is its president.

When the bill for the admission of Michigan to the Union, was under consideration in the United States Senate, Mr. Clay gave a specimen of colonization benevolence towards free colored citizens, by making a motion to deprive them of the right to vote on the question of its acceptance by the people. See *Senate Journal*.

3d. His great personal and official influence, when speaker of the U. S. H. of Rep., secured the admission of Missouri into the Union as a slave state.

4th. He gave his casting vote, Feb. 19, 1819, in favor of perpetual slavery in Arkansas, at a time when that territory was almost entirely uninhabited, thus struggling for the widest possible extension of legalized crime

MOON'S PHASES.

D. H. M.

D First Quarter,

5 0 24 m.

q Last Quarter,

D. H. M.

20 7 30 m

O Full Moon,

13 2 27 m.

● New Moon,

27 1 58 m

D.	W.	R. S.		Lgth Days	Slew	Dec.		So.	Sets	High W't'r	MISCELLANEOUS.
		h m	h m		m s	° N'	°				
1	Sa.	4 46	8 14	27	5 58	17 58	3 8	PM	PM	PM	DO JUSTLY.
2	S	4 48	8 14	25	5 54	17 43	3 52	9 24	2 26	1 50	h S 88. What we do
3	Mo.	4 49	8 14	23	5 50	17 27	4 36	9 47	3 1	2 26	U □ ○. willingly is
4	Tu.	4 50	8 14	20	5 45	17 11	5 20	10 11	3 32	3 1	Ill. & Indiana elections.
5	We.	4 51	8 14	18	5 39	16 55	6 7	10 41	4 12	3 32	no burden. The
6	Th.	4 52	8 14	15	5 32	16 38	6 56	11 17	5 3	4 12	Rain. slave's will is al-
7	Fr.	4 54	8 14	13	5 25	16 22	7 46	m	6 22	5 3	Low tides. ways cross-
8	Sa.	4 55	8 14	11	5 17	16 5	8 37	0 0	7 37	6 22	Apogee. ed. Said a
9	S	4 56	8 14	8	5 9	15 47	9 29	0 51	8 58	7 37	Rastaben S 8 34a. slave
10	Mo.	4 57	8 14	6	5 0	15 30	10 20	1 51	9 59	8 58	to Dr. Channing,
11	Tu.	4 58	8 14	3	5 51	15 12	11 10	2 54	10 45	9 59	speaking of her work,
12	We.	5 0	7 14	1	4 41	14 54	11 56	4 3	11 25	10 45	Middling tides. "No
13	Th.	5 1	7 13	59	4 30	14 36	m	rises	m	11 25	Signs of a storm. part
14	Fr.	5 2	7 13	56	4 19	14 17	0 41	7 35	0 2	11 25	eclipsed; visible.
15	Sa.	5 3	7 13	54	4 8	13 59	1 25	7 56	0 36	0 2	High tides. pleasant.
16	S	5 4	7 13	51	3 56	13 40	2 10	8 17	1 8	0 36	We forced to do it."
17	Mo.	5 6	7 13	49	3 43	13 21	2 56	8 40	1 40	1 8	The law of Moses
18	Tu.	5 7	7 13	46	3 30	13 1	3 44	9 7	2 14	1 40	Altair S 9 54a. required
19	We.	5 8	7 13	43	3 16	12 42	4 36	9 40	2 49	2 14	wages to be prompt-
20	Th.	5 10	7 13	41	3 2	12 22	5 32	10 23	3 31	2 49	stationary. ly paid
21	Fr.	5 11	7 13	38	2 48	12 2	6 33	11 18	4 24	3 31	to the laborer, be-
22	Sa.	5 12	7 13	35	2 33	11 42	7 36	m	5 37	4 24	More rain. cause "he
23	S	5 14	7 13	33	2 17	11 21	8 39	0 25	7 15	5 37	enters W. settler
24	Mo.	5 15	7 13	30	2 1	11 1	9 40	1 42	8 47	7 15	Perigee. HIS HEART
25	Tu.	5 16	7 13	27	1 45	10 40	10 37	3 0	9 56	8 47	stationary. ♂ ♂ D.
26	We.	5 18	7 13	25	1 29	10 19	11 30	4 16	10 53	9 56	upon it." "Wo unto
27	Th.	5 19	7 13	22	1 12	9 58	12 18	sets	11 42	10 53	eclipsed; invisible.
28	Fr.	5 20	7 13	19	0 54	9 37	1 5	11 42	12 18	11 42	Changeable. him that
29	Sa.	5 22	7 13	17	0 37	9 16	1 49	7 32	0 58	12 18	High tides. useth his
30	S	5 23	7 13	14	0 19	8 54	2 34	7 54	1 27	0 58	Altair S 9 6a. neighbor's
31	Mo.	5 25	7 13	11	0 0	8 33	3 19	8 18	1 56	1 27	service without wa.
											Monthly Concert. ges



SANCTIFIED HATE. LEGALIZED HATE.

"In 1835, Anthony Provost, an upright, industrious and sober man, of N. Y. city, applied for a license to drive a cart. He was refused because he was colored. He worked with his horse and cart a short time, and was fined \$20; but on the application of friends the fine was remitted, on payment of costs, and engagement to use his horse and cart no more.

In 1836, William Hewlett, of N. Y., a well known and respectable colored man, for whom forty firms, (mostly booksellers) petitioned, was likewise refused a carman's license, merely because he was colored.

"NEGRO SEATS."

The number of Protestant Churches in the United States is nearly TWENTY THOUSAND, with more than a MILLION AND A HALF of communicants. Some of these churches, doubtless, have no "negro seat," because they have no people of color to thrust into them. But it is notorious that *almost every church* has one, if persons of color are in the habit of attending upon its worship. That such persons are to occupy those seats and *no others*, is not merely *expected* but *required*—they have *no option*—"sit here or budge," is the *spirit* of the law, however its executive may phrase it, in carrying it out. Now this setting apart of an exclusive seat for colored persons, is an expression of *feeling* toward them. What *kind* of feeling is it? It must be either *respect*, or its *opposite*, or *neither*. That it is *respect* for them, none claim—and to say that it is neither *respect* nor its *opposite*, but a feeling of entire *indifference*, is absurd, for if they have *no feelings* towards colored *persons* why such strong feelings about their *seats*? Why single out certain seats for them and *make* them sit in them? Every body knows that the feeling toward colored persons, expressed by the "negro seat," is dislike, aversion, contempt—and why? because they are *what God made them*. That hue and those features which the churches thus publicly deride and blasphemously criticise and scout, by compelling all who have them to sit *apart*—because they have them—God *approves*—they are his own hand-writing upon their forms—pronounced by himself "very good"—and to convert them into a BADGE OF DEGRADATION, is monstrous impiety. Every church that has a "negro seat," keeps posted upon its walls a standing criticism upon God's workmanship, a public proclamation of their contempt for it. Every such church is carrying on a *public quarrel* with its professed HEAD; and in the language of scripture we say to its minister, its officers, its members—"BE YE RECONCILED TO GOD." "*If ye have respect to persons ye COMMIT SIN.*" "PUT AWAY FROM AMONG YOU THE ACCURSED THING."

5th. He first proposed the annexation of Texas, by a motion to that effect, April 3, 1820.

6th. He has earnestly contended against the abolition of slavery in the District of Columbia, or in "any territory of the United States," and introduced resolutions into the U. S. Senate, denouncing "the interference of the citizens of any of the states" to effect either of these objects. See his *resolutions passed May 10, 1838.*

7th. He zealously opposed the calling of a convention in Kentucky, a measure *without which, the abolition of slavery by law CANNOT TAKE PLACE IN THAT STATE.* Geo. W. Weissenger, who is associate editor of the Louisville Journal, the leading Clay paper at the west, in a letter dated July 6, 1838, says: "It is well known here that Mr. Clay is warmly opposed to a convention. While the Convention Law was under discussion, letters were received from him, remonstrating against the passage of the law."

8th. Feb. 7th, 1838, he made his "great" speech for—southern votes, in which he said, "*The liberty of the descendants of Africa in the United States, is incompatible with the liberty of the European descendants.*"

MOON'S PHASES.

	D. H. M.		D. H. M.
☽ First Quarter,	3 5 54 a.	☾ Last Quarter,	18 0 54 a.
○ Full Moon,	11 3 7 a.	● New Moon,	25 1 51 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>ON'</i>	<i>P M</i>	<i>P M</i>	<i>A M</i>	LOVE MERCY.
1	Tu.	5 26 7	13 8	0 18	8 11	4 6	8 51	2 26	Vermont election.
2	Wo.	5 27 7	13 5	0 37	7 49	4 54	9 20	3 2	☽ fav. for observ. morn.
3	Th.	5 29 7	13 3	0 56	7 27	5 44	10 0	3 43	Fine autumnal weather.
4	Fr.	5 30 7	13 0	1 16	7 5	6 36	10 49	4 30	☽ Apogee. ☽ ☽ D. Low
5	Sa.	5 31 7	12 57	1 36	6 43	7 27	11 45	5 33	tides. Abundant har-
6	S	5 33 7	12 54	1 56	6 20	8 18	m	7 2	vests. Said John C.
7	Mo.	5 34 7	12 52	2 16	5 58	9 8	0 47	8 29	Maine election. Cal.
8	Tu.	5 36 7	12 49	2 36	5 35	9 56	1 54	9 37	Middling tides. houn
9	We.	5 37 7	12 46	2 57	5 12	10 43	3 2	10 26	in the U. S. Senate.
10	Th.	5 38 7	12 43	3 18	4 50	11 28	4 11	11 5	☽ ☽ ☉ in 1833. "He
11	Fr.	5 40 7	12 40	3 39	4 27	m	rises	11 43	Fine for the season. who
12	Sa.	5 41 7	12 38	4 0	4 4	0 13	a6 31	m	High tides. earns the mo-
13	S	5 43 7	12 35	4 21	3 41	1 0	6 53	0 17	ney, who digs it from
14	Mo.	5 44 7	12 32	4 42	3 18	1 49	7 18	0 48	the earth, has a just ti-
15	Tu.	5 45 7	12 29	5 3	2 55	2 40	7 50	1 21	tle to it against the uni-
16	We.	5 47 7	12 26	5 24	2 32	3 36	8 30	1 55	verse." The farmer
17	Th.	5 48 7	12 23	5 45	2 8	4 35	9 22	2 38	☽ Perigee. sweats cheek.
18	Fr.	5 50 7	12 21	6 6	1 45	5 38	10 25	3 27	Continues warm. fully
19	Sa.	5 51 7	12 18	6 27	1 22	6 40	11 37	4 23	Low tides. for himself
20	S	5 53 7	12 15	6 48	0 58	7 41	m	5 47	and family. Let an
21	Mo.	5 54 7	12 12	7 9	0 35	8 38	0 54	7 21	aristocrat snatch the
22	Tu.	5 55 7	12 9	7 30	n. 12	9 31	2 11	8 49	Aut. begins. fruits of
23	We.	5 57 7	12 6	7 51	s. 12	10 20	3 25	9 56	Harvest moon. his toil
24	Th.	5 58 7	12 3	8 12	0 35	11 6	4 37	10 49	Look for rain. ☽ riot on
25	Fr.	6 0 6	12 1	8 32	0 59	11 51	acts	11 31	Very high tides. them
26	Sa.	6 1 6	11 58	8 52	1 22	0 36	a6 6	a0 3	before his eyes, while
27	S	6 3 6	11 55	9 12	1 45	1 21	6 29	0 35	he starves, and he
28	Mo.	6 4 6	11 52	9 32	2 9	2 7	6 59	1 4	Monthly Concert. will
29	Tu.	6 5 6	11 49	9 51	2 32	2 55	7 27	1 31	☽ ☽ D. know how
30	We.	6 7 6	11 46	10 10	2 56	3 46	8 4	2 6	to pity the slave.



"LAWLESS" BURNING OF MEN "BY THE MANY."

April, 28, 1836, in St. Louis, Mo., a black man named McIntosh, who had stabbed an officer, that had arrested him, was seized by the multitude, and fastened to a tree in the midst of the city, in the open day, and in the presence of an immense throng of citizens, was burnt to death. The Alton (Ill.) Telegraph, in its account of the scene says:

"All was silent while they were piling wood around their victim; when the flames seized upon him he uttered an awful howl, attempted to sing and pray, and then hung his head and suffered in silence, except in the following instance:—After the flames had surrounded their prey, his eyes burnt out of his head, and his mouth seemingly parched to a cinder, some one in the crowd, proposed to put an end to his misery by shooting him, when it was replied, 'that would be of no use, since he was already out of pain.' 'No, no,' said the wretch, I am suffering as much as ever; shoot me, shoot me.' 'No, no,' said one, 'he shall not be shot. *I would sooner slacken the fire, if that would increase his misery;*' and the man who said this was, as we understand, an OFFICER OF JUSTICE."

The St. Louis correspondent of a New York paper adds:—"The shrieks and groans of the victim were loud and piercing, and to observe one limb after another drop into the fire was awful indeed. I visited the place this morning; only a part of his head and body were left."

Hon. Luke E. Lawless, Judge, of the Circuit Court of Missouri, at its session, in St. Louis, some months after, decided that since the burning of McIntosh was the act, directly or by countenance, of a majority of citizens, it is a 'case which transcends the jurisdiction,' of the Grand Jury!

The 'New Orleans Post,' of June 7, 1836, publishes the following:—

"We understand; that a negro man was lately condemned, by the mob, to be BURNED OVER A SLOW FIRE, which was put into execution at Grand Gulf, Mississippi, for murdering a black woman and her master."

"Tuscaloosa, Ala., June 20, 1827.—Last week a Mr. M'Neilly charged a slave with theft. M'Neilly, and his brother, seized him, and were about to chastise him, when the negro stabbed M'Neilly. The negro was taken before a justice, who waived his authority. A crowd collected, and he acted as president of the mob, and put the vote, when it was decided he should be immediately burnt to death." He was led to the tree, a large quantity of pine knots placed around him, the fatal torch applied to the pile, and the miserable being was in a short time burned to ashes. This is the SECOND negro who has been THUS put to death, without judge or Jury, in this county."—*African Observer*, for August, 1827.

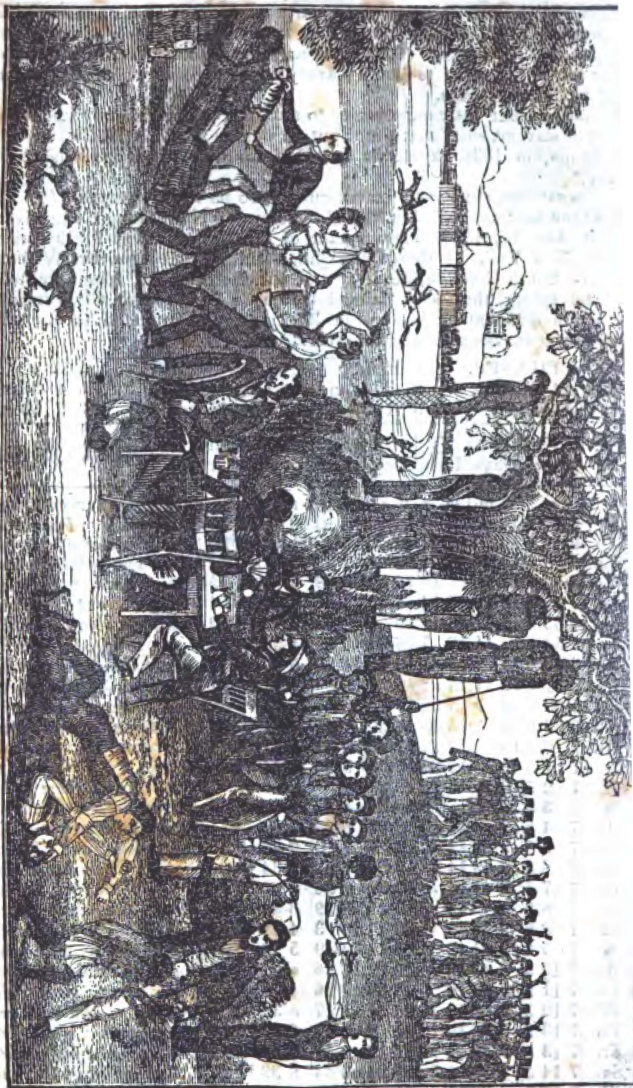
III. WILLIAM HENRY HARRISON. In December, 1802, while Governor of Indiana Territory, he was president of a convention of the people of that territory, held at Vincennes, and transmitted to congress a memorial of the convention, praying that the sixth article of the "Ordinance of '87," which prohibited slavery there, *might be suspended*. (See Am. State papers, 1803.) His efforts to make Indiana a slave state were prosecuted for years while he was Governor of that territory.

In 1819, on a question which was to decide whether slavery should be forever legalized on 300,000 square miles of purchased territory, including Missouri, Arkansas, and the territory west of it, he seized every opportunity to vote for this complicated villany." See seven of his votes on this subject recorded in the Almanac of last year. So basely did he bow to slavery, that even Ohio was shocked. He was indignantly rejected at the next congressional election in 1822. The National Intelligencer of Oct. 20, 1822, says: "It is confirmed to us, that Mr. Gazley is elected in opposition to General Harrison. A friend informs us, which we are sorry

MOON'S PHASES.		D. M. M.		D. M. M.
☾ First Quarter,	3 1 5 a.	☾ Last Quarter,	17 7 28 a.	
○ Full Moon,	11 2 43 m.	● New Moon,	25 4 30 m.	

m	D.	☉	Lgth	☉	☉	☾	☾	High	MISCELLANEOUS.	
a	W.	R. S.	Days	Past	Dec.	So.	Sets.	W't'r		
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° a'</i>	<i>p m</i>	<i>p m</i>	<i>a m</i>	HONOR ALL MEN.	
1	Th.	6 8 6	11 44	10 29	3 19	4 36	8 51	2 42	♂ ♀ D. Northern farmers are preparing	
2	Fr.	6 10 6	11 41	10 48	3 42	5 28	9 44	3 21	Fine for the season. for	
3	Sa.	6 11 6	11 38	11 6	4 6	6 19	10 43	4 6	Low tides. Thanksgiving.	
4	S.	6 12 6	11 35	11 24	4 29	7 9	11 47	5 5	Michigan election. Are	
5	Mo.	6 14 6	11 32	11 42	4 52	7 57	m	6 27	you preparing a day	
6	Tu.	6 15 6	11 29	12 0	5 15	8 43	☾ 53	7 49	of thanksgiving for	
7	We.	6 17 6	11 27	12 17	5 38	9 28	2 1	9 3	Vermont legis. meets.	
8	Th.	6 18 6	11 24	12 34	6 1	10 13	3 10	10 0	the slaves? Said	
9	Fr.	6 20 6	11 21	12 49	6 24	10 59	4 20	10 42	Cold with wind. a slave	
10	Sa.	6 21 6	11 18	13 5	6 47	11 48	5 31	11 17	♂ Perigee. recently to a	
11	S.	6 22 6	11 15	13 20	7 9	m	rises	11 52	High tides. northern	
12	Mo.	6 24 6	11 13	13 33	7 32	0 39	a 55	m	Ohio, Pa. N. J. elections.	
13	Tu.	6 25 6	11 10	13 49	7 54	1 35	6 38	0 27	mechanic, then in N.	
14	We.	6 27 6	11 7	14 3	8 17	2 35	7 25	1 5	C., "We heard they	
15	Th.	6 28 6	11 4	14 16	8 39	3 38	8 26	1 51	were going to set	
16	Fr.	6 29 6	11 1	14 29	9 1	4 42	9 36	2 35	Clear and cold. us free.	
17	Sa.	6 31 6	10 59	14 40	9 23	5 44	10 52	3 29	Low tides. What made	
18	S.	6 32 6	10 56	14 52	9 45	6 42	m	4 27	♂ in Aphelion. them	
19	Mo.	6 33 6	10 53	15 2	10 7	7 35	0 8	5 45	♂ ♀ D. stop?" The	
20	Tu.	6 35 6	10 50	15 12	10 28	8 24	1 22	7 18	slaves must share	
21	We.	6 36 6	10 48	15 22	10 50	9 10	2 33	8 36	☉ enters M. ♀ ♀ U.	
22	Th.	6 37 6	10 45	15 31	11 11	9 54	3 42	9 46	in our thanksgiv-	
23	Fr.	6 39 6	10 42	15 38	11 32	10 38	4 48	10 29	ing, or we must	
24	Sa.	6 40 6	10 40	15 45	11 53	11 22	5 56	11 9	Changeable with rain.	
25	S.	6 41 6	10 37	15 52	12 14	a 0	7	sets	Mo. Concert. share in	
26	Mo.	6 43 6	10 34	15 58	12 35	0 53	a 5	32	N. J. legislature meets.	
27	Tu.	6 44 6	10 32	16 2	12 55	1 43	6 8	0 43	their ruin. "With	
28	We.	6 45 6	10 29	16 7	13 15	2 34	6 49	1 16	what measure ye	
29	Th.	6 47 6	10 26	16 11	13 35	3 25	7 40	1 49	mete, it shall be meas-	
30	Fr.	6 48 6	10 24	16 13	13 55	4 16	8 37	2 23	ured to you again."	
31	Sa.	6 49 6	10 21	16 15	14 14	5 4	9 38	3 1		

"OUR PECULIAR DOMESTIC INSTITUTIONS."



1840.] NOVEMBER—ELEVENTH MONTH. [30 DAYS.

to learn, that he was opposed particularly on account of his adherence to that principle of the Constitution which secures to the people of the south their pre-existing rights." It seems, then, that General Harrison claimed for the south, the right to fasten slavery upon any soil which the nation might have or purchase.

He has had but little opportunity to act in a public capacity upon the subject of slavery, since that time; but an address from his political friends in Virginia, in 1836, says, "he is sound to the core on the subject of slavery."

WHAT HAS THE PRESBYTERIAN CHURCH TO DO WITH SLAVERY?

Hear the testimony of Rev. H. G. Ludlow, of New Haven, Ct., given by him, Jan. 16, 1837, when pastor of the Spring street Presbyterian Church, New York. "Rev. Dr. Skinner told me that Rev. Dr. Witherspoon, of South Carolina, Moderator of the last General Assembly, told him, last spring, that Rev. Samuel Hatch, (a Presbyterian Clergyman,) had made \$25,000 by his cotton last year, and intended to lay out \$90,000 FOR SLAVES and land this year."

MOON'S PHASES.

☾ First Quarter,
○ Full Moon,

D. H. M.
2 8 48 m.
9 1 35 a.

☾ Last Quarter,
● New Moon,

D. H. M.
16 4 36 m.
23 9 52 a.

Day	D. W.	R. S.	Lgth. Days	Fast.	Dec.	So.	Sets	High W't'r	MISCELLANEOUS.
		h m	h m	m s	o s'	P M	P M	P M	
1 S	6 47	6 10	25	16 17	14 34	5 54	10 18	1 31	BE KINDLY AFFECTIONED.
2 Mo.	6 49	6 10	23	16 17	14 53	6 40	11 52	2 20	Changeable. <i>Presiden-</i>
3 Tu.	6 50	6 10	21	16 17	15 11	7 23	m	3 32	New York elections.
4 We.	6 51	6 10	18	16 16	15 30	8 8	0 57	4 45	Low tides. <i>tial election</i>
5 Th.	6 52	6 10	16	16 14	15 48	8 53	2 3	5 54	this month. "Provide
6 Fr.	6 53	6 10	14	16 11	16 6	9 39	3 12	6 52	H O D. out of all the
7 Sa.	6 54	6 10	11	16 7	16 24	10 28	4 22	7 39	people, able men, such
8 S	6 56	6 10	9	16 3	16 42	11 22	5 37	8 22	as fear God; men of
9 Mo.	6 57	6 10	7	15 58	16 59	m	rises	9 7	truth, hating covetous-
10 Tu.	6 58	6 10	5	15 52	17 16	0 21	a 5 24	9 52	Massachusetts election.
11 We.	6 59	6 10	2	15 45	17 32	1 25	6 22	10 38	Fine autumn weather.
12 Th.	7 0 5	10 0	15	37 17	49 2	31 7	31 11	28 11	High tides. <i>ness; and</i>
13 Fr.	7 1 5	9 58	15	29 18	5 3	36 8	44 m	1 9	Perigee. & great. el. s.
14 Sa.	7 2 5	9 56	15	18 18	21 4	37 10	3 0	16 0	place such
15 S	7 3 5	9 54	15	8 18	36 5	32 11	17 1	9 1	over them to be
16 Mo.	7 4 5	9 52	14	57 18	51 6	23 6	m	2 11	rulers." "Judges
17 Tu.	7 5	9 50	14	45 19	6 7	9 0	28 3	15 3	Changeable and cool.
18 We.	7 6 5	9 49	14	32 19	20 7	53 1	34 4	26 4	Low tides. <i>and officers</i>
19 Th.	7 7 5	9 47	14	18 19	34 8	36 2	50 5	34 5	☿ & ☽. ♀ in Aphelion.
20 Fr.	7 8 5	9 45	14	3 19	48 9	19 3	44 8	41 6	shalt thou make,
21 Sa.	7 9 5	9 43	13	47 20	10 1	3 4	48 7	34 7	and they shall judge
22 S	7 9 5	9 41	13	31 20	14 10	49 5	52 8	17 8	☿ & ☽. the people
23 Mo.	7 10 5	9 40	13	14 20	27 11	36 8	54 8	54 8	enters ♀. with just
24 Tu.	7 11 5	9 38	12	56 20	39 a	26 4	51 9	31 9	Cool with rain. <i>judg-</i>
25 We.	7 12 5	9 36	12	38 20	51 1	17 5	39 10	5 5	High tides. <i>ment. Ye</i>
26 Th.	7 13 5	9 35	12	18 21	2 2	7 6	33 10	37 10	☿ & ☽. shalt not re-
27 Fr.	7 13 5	9 33	11	58 21	13 2	57 7	33 11	12 11	Apogee. <i>spect per-</i>
28 Sa.	7 14 5	9 32	11	38 21	24 3	44 8	33 11	47 11	sons in judgment,
29 S	7 15 5	9 30	11	17 21	34 4	30 9	36 a	22 2	but you shall hear the
30 Mo.	7 15 5	9 29	10	55 21	44 5	13 10	39 1	5 1	small as well as the
									Mo. concert. <i>great.</i>



"OLD KENTUCK" SETTING ON HIS DOGS.

May 1, 1839, a law went into effect in Ohio, for the seizure of "fugitives from labor or service from other states." It authorises any judge of a court of record, (selected by the enslaver, and if need be with all *privacy*), to give a decision enslaving the person claimed and all his posterity.

The person arrested can have the trial postponed but 60 days, and then only by giving bonds for \$1000, and filing an affidavit that he or she is free, and "verily believes" it can be proved—while the slaveholder or his agent can have it postponed, on his own oath, without bonds.

It imposes a fine of \$500, or imprisonment for 60 days, on any person who shall—1, Counsel or advise a slave to escape; 2, Furnish money or conveyance of any kind, or "any other facility;" 3, Harbor or conceal any such person; 4, "Obstruct or hinder" a constable in seizing a slave.

This law, which makes it a crime to feed the hungry, clothe the naked, or even give shelter to a sick stranger, Ohio has passed at the bidding of Kentucky. Of all the crawling serviles that drag their bellies along the tracks of slaveholders, and lick their feet in return for kicks and stampings, none do it with a more greedy relish than Ohio lawmakers.

It takes a despot, a craven, and a slave, compounded together, to make a *pro-slavery* legislator in a *free state*. The last legislature of Ohio had a majority of just such creatures. Noses of wax! *stay pinched*, just as the slaveholder's thumb and finger left you. Dough-faces! wear the prints of your masters' knuckles, and the traces of their spittle. They are your coats of arms, and they *fit ye*—your titles of nobility, and they'll *stick to ye*. Snow water and soap won't wash them off, nor your hot tears either—nor fire burn them out, nor paint hide them, nor plasters cover them. You have worked hard for infamy, and you have *got it*. It will live with you, and live *AFTER* you—a warning to all other serviles, who sell their own and their constituents' birthright for an immortality of scorn. And so you had a great rejoicing at Columbus, after you had trampled over constitutions, to kiss the toe of Kentucky, and thrust under her hoof the necks of your constituents. Well! kindle your bonfires, and dance while you may—but *KNOW YE*, you burn up your own charters, and dance to the music of your own chains and collars. Like Milton's devils, you opened your mouths on apples, but *you'll shut them on ashes*.

Freemen of Ohio, let these ignobles know, at the ballot-box, that their constituents are *MEN*, and will see to it, that they are not again represented by "*creeping things*." Say to them, "Go, fawn and crawl on slaveholders, if you will, but *leave none of your slime on us*." [See next page.]

But Ohio is not alone. Indiana has got the start of her in this scrub-race for infamy, as the following extract from the message of Gov. Noble on retiring from office, Dec. 7, 1837, fully shows.

Our laws protect the interests and rights of the citizens of those states where slavery has been established, and furnish all just facilities for the *reclamation* of that species of property. By the act of 1824, provision was made for arrest and hearing, in a MOST SUMMARY MANNER. Our judicial tribunals are *ever ready* to enforce the law, and a full measure of damages is awarded. Our laws impose a fine not exceeding \$500 on any one who shall knowingly *employ a slave, conceal him, or encourage his escape.*

Illinois, more servile than either Ohio or Indiana, catches a man without waiting for Kentucky's orders. In 1837, James L. Simpson, sheriff, advertised in an Illinois paper, that he had seized and put in jail, a colored man, named Franklin White, and adds: "The OWNER of said negro, if any *there should be*, is REQUESTED to call and make proof of such ownership."—Dated at Heanepin, July 27, 1837.

MOON'S PHASES.	D. H. M.	☾ Last Quarter,	15 4 24 a.
☽ First Quarter,	2 2 44 m.	☀ New Moon,	23 4 41 a.
○ Full Moon,	8 11 40 a.	☾ First Quarter,	31 6 2 a.

Day	D. W.	☉ R. S.	Lgth Days	☉ Fast	☉ Dec.	☽ So.	☽ Sots.	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	BLEST ARE THE MERCIFUL
1	Tu.	7 21 5	9 18	10 31	21 53	5 55	11 40	4 8	Pa. legislature meets.
2	We.	7 22 5	9 17	10 8	22 2	6 37	m	4 57	A driving snowstorm.
3	Th.	7 22 5	9 16	9 44	22 11	7 20	0 45	5 55	Low tides. <i>Said T. T.</i>
4	Fr.	7 23 5	9 14	9 19	22 19	8 6	1 53	6 57	<i>Bouldin, a slave-</i>
5	Sa.	7 23 5	9 13	8 55	22 26	8 58	3 5	8 0	<i>holding member of</i>
6	S	7 24 5	9 12	8 29	22 34	9 52	4 23	9 1	Stormy. <i>Congress</i>
7	Mo.	7 24 5	9 11	8 3	22 40	10 53	5 42	10 1	Ohio, Ia. & Ill. legis. mt.
8	Tu.	7 25 5	9 10	7 36	22 47	11 59	rises	10 53	<i>from Virginia,</i>
9	We.	7 25 5	9 9	7 9	22 53	m	4 51	11 48	☽ Perigee. <i>"Many</i>
10	Th.	7 26 5	9 9	6 42	22 58	1 6	6 6	m	High tides. <i>negroes</i>
11	Fr.	7 26 5	9 8	6 14	23 3	2 11	7 27	0 40	☽ sta. <i>have DIED</i>
12	Sa.	7 26 5	9 7	5 46	23 8	3 11	8 46	1 28	7* S. 10 11 a. <i>from</i>
13	S	7 27 5	9 7	5 18	23 12	4 5	10 2	2 17	<i>exposure</i>
14	Mo.	7 27 5	9 6	4 49	23 15	4 54	11 13	3 5	Algol on mer. 9. 25 a.
15	Tu.	7 27 5	9 6	4 20	23 19	5 40	m	3 57	Cool, with occasional
16	We.	7 27 5	9 5	3 50	23 21	6 24	0 21	4 45	snow. Low tides. <i>to</i>
17	Th.	7 28 5	9 5	3 20	23 24	7 6	1 27	5 35	☽ in Aphelion. <i>weather.</i>
18	Fr.	7 28 5	9 5	2 51	23 25	7 50	2 32	6 36	[as morning star.
19	Sa.	7 28 5	9 4	2 21	23 27	8 34	3 38	7 42	☽ favorable for observ.
20	S	7 28 5	9 4	1 51	23 27	9 21	4 41	8 56	☽ greatest elong. west.
21	Mo.	7 28 5	9 4	1 21	23 28	10 9	5 45	9 51	☉ enters ♍ wint. begins.
22	Tu.	7 28 5	9 4	0 51	23 28	10 59	6 42	10 37	Clear and cool. <i>Said</i>
23	We.	7 28 5	9 5	☉	23 27	11 50	sets	11 17	☽ Apogee. <i>Rev. John</i>
24	Th.	7 28 5	9 5	Slow	23 26	12 40	5 5	11 55	High tides <i>Rankin,</i>
25	Fr.	7 28 5	9 5	0 40	23 24	1 28	6 7	12 28	<i>"Many slaves</i>
26	Sa.	7 27 5	9 5	1 10	23 22	2 14	7 12	1 2	☽ ☉ D. <i>suffer ex-</i>
27	S	7 27 5	9 6	1 39	23 20	2 58	8 14	1 35	Middling tides. <i>tremely</i>
28	Mo.	7 27 5	9 6	2 9	23 17	3 40	9 18	2 11	Monthly con. <i>for want</i>
29	Tu.	7 27 5	9 7	2 38	23 13	4 21	10 22	2 47	Aldebaran S 9 49 a. <i>of</i>
30	We.	7 26 5	9 7	3 7	23 10	5 3	11 26	3 25	☽ ☉ D. <i>clothing."</i>
31	Th.	7 26 5	9 8	3 36	23 5	5 46		4 14	Clear and cold.



"THEY CAN'T TAKE CARE OF THEMSELVES."

"If the slaves were emancipated they couldn't take care of themselves. The din of this objection rings in every body's ears. What will become of the helpless creatures if their masters stop *robbing* them? Verily they'll come to poverty, and that will break their masters' hearts! Slaveholders hold their slaves out of sheer pity, to keep them from starving and freezing; and slavery, like hospitals, alms-houses, poor-houses, asylums, is a benevolent institution for taking care of those who "can't take care of themselves." The latter are old fashioned contrivances, and have been tolerated quite too long. Enlightened humanity has now started slavery as an opposition line, and bids fair to take all the custom. The high charges, scanty fare, miserable attendance and few comforts the "old line" entitle the disinterested proprietors of the "*opposition*" universal patronage. When a poor sailor breaks his leg, make him a slave if you want to take care of him; it is cruel to send him to a hospital. When your neighbor's last bed has gone off under the hammer, and he is turned out of doors, to have him "taken care of" in a poor-house is barbarism. Make a slave of him, rob him of all his rights, and *he is provided for!* When a good-for-nothing husband runs away and leaves a wife and eight children who "can't take care of themselves," duty is plain; drive them into your yard, put your mark on them, and make them your "property." So with all idiots, the blind, the deaf and dumb, the insane, and all other descriptions of persons who "can't take care of themselves. To send them to asylums and alms-houses is all behind the age; we show you a more excellent way; turn them into property, set them on the auction table, knock them off to the highest bidder, make out a bill of sale for each—and overseers and drivers will see that they are *taken care of!*"

"Can't take care of themselves." Who cultivated the FIFTEEN HUNDRED THOUSAND bales of cotton, that were exported from the United States last year, besides the immense quantities manufactured in the country? Who cultivate all the rice, indigo and tobacco? Who raise all the southern corn, wheat and sweet potatoes? Who cultivate all the sugar cane of the south-west, and manufacture the sugar and molasses? This is all done by these helpless imbeciles who "can't take care of themselves." Who are the men at the south that hold the plough, and wield the hoe, and swing the axe, and scythe, and sickle, and flail, and bind the hook, and sledge hammer? Who thrust the spade and delve with the crow bar, and trundle the barrow? who drive the plane, and push the saw and turn the auger, and blow the bellows, and strike the anvil? who are

the teamsters, draymen, porters, hod-carriers, plasterers and whitewashers, colt-breakers and trainers, and drovers, road-makers, canal-diggers, street-cleaners and pavers, butchers, bakers, fishermen, boatmen, firemen and stewards, water carriers, cooks and waiters, seamstresses, chamber-maids, nurses, washers and ironers? Oh they are these same helpless idiots with their tongues out and hands dangling, that "can't take care of themselves." Very true they do all the work at the South, and their fathers and mothers did it before them; they began to work as soon as they were big enough to pick up chips, *tote* a gourd to the spring or shake a fly-brush; and they have been working ever since, and have done nothing *but* work; work has knit their joints, strung up their sinews, spread and hardened their muscles and brawn; work has become a fixed habit, and habit has made work easy, and practice has taught the best methods, and given them skill and facility; but, poor creatures, "they can't take care of themselves." Now, reader, look at the puny masters and mistresses, who are in such hysteric spasms at the helplessness of their slaves, and at the necessity of flogging and robbing them to keep them from coming to want. They never did a day's work in their lives, and are totally ignorant of all kinds of labor; would wilt down in fifteen minutes if at work in the sun, and tire out in less time. Look at their little soft hands, taper fingers, thin skins, loose joints, and flabby muscles. Look at them lolling along the plantation walks, holding up an umbrella with one hand and wagging a feather fan with the other, and squeaking out in girlish treble as they squint through their eye glasses at their brawny slaves, who are grubbing up the sod—"they can't take care of themselves," "they can't take care of themselves."

Ship off a colony of these masters and mistresses to the everglades of Florida, or to Crusoe's island, and ship off a colony of their slaves at the same time, settle them in separate districts, and leave both parties to "take care of themselves." At a year's end go and see how they get along; see how many acres each party has grubbed up; what crops they have raised; see which has lost the most flesh, has the largest sick list, and the most graves. Find out how many of each party gave up at once disheartened, how many ran crazy, how many committed suicide, how many fainted in the field, how many sunk down in despair, and with bleeding feet and blistered hands, and muscles swollen till motion was torture, sat still and starved. Such an experiment would soon show which could take the best care of themselves, when forced either to starve or get a living *by their own sweat*—the masters and mistresses who *never* took care of themselves, never earned a dollar by manual labor, and are ignorant as babies of the use of tools and of all kinds of work, or the slaves who have always taken care of themselves and of their masters and mistresses besides, have always been used to work, accustomed to hardships, handy in the use of all working implements, and able to thrive on food that the pampered stomachs of their masters and mistresses would nauseate. That the reader may judge of the pains and expense that masters are at in providing for their slaves, we insert the following—

SPECIMEN OF THE CARE WHICH SLAVEHOLDERS TAKE OF THEIR SLAVES.

To put it beyond a doubt that this objection of slaveholders springs from pure compassion for the slaves, we insert a *specimen of the amount of care which they take of them.*

The legal allowance of food for slaves in North Carolina, is, in the words of the law, "a quart of corn per day."—See Haywood's Manual, 525. The legal allowance in Louisiana is more, a barrel [flour barrel] of corn, [in the ear,] or its equivalent in other grain, and a pint of salt a month. In

the other slave states the amount of food for the slaves is left to the option of the master.

Thomas Clay, Esq., of Georgia, a slaveholder, in his address before the Georgia Presbytery, 1833, speaking of the food of slaves says, "the quantity allowed by custom is *a peck of corn a week.*"

W. C. Gildersleeve, Esq., a native of Georgia, and elder in the Presbyterian Church, Wilkesbarra, Pennsylvania, says, "The weekly allowance to grown slaves on the plantations where I was best acquainted was *a peck of corn a week.*"

William Ladd, Esq., of Minot, Maine, late president of the American Peace Society, and once a slaveholder in Florida, says,

"The usual allowance of food was *one quart of corn a day* to a full task hand, with a modicum of salt; kind masters allowed *a peck of corn a week*; some masters allowed no salt."

The legal allowance of CLOTHING to slaves in Louisiana for one half the year is "*one shirt and one pair of pantaloons.*" See Law of Louisiana. Martin's Digest, 610.

Now if the slaveholders, when they tell us that the slaves can't take care of themselves, mean that they can't take *so good* care of themselves as *they* take of them, we need be at no loss, for the above laws of slave states and testimonies, settle what that care is, and serve to interpret the objection into plain English as follows, "The slaves, if emancipated, *can't get for themselves a peck of corn a week and one shirt and one pair of pantaloons in six months*, therefore, to save them from nakedness and starvation, we will consent to keep them at work for us, and in return lavish on them all the comforts and luxuries aforesaid!"

Further—slaveholders themselves are constantly refuting this objection by their actions and words. One can hardly take up a southern newspaper without finding proof of this in every column. We have now on our table scores of advertisements in southern papers, in which slaves offered for sale are advertised as follows:—"likely," "very likely," "active," "industrious," "smart," "very shrewd," "capable," "intelligent," "faithful," "honest," "steady," "sober," "careful," "very religious," "a first rate cook," "a fine seamstress," "an excellent washer and ironer," "a *prime* field hand," "a very good blacksmith," &c. &c. Hundreds of such advertisements may be gathered from southern papers every week. What nonsense to say that *such* persons can't take care of themselves.

The laws of slave states show plainly that slaveholders well know the ability of the great body of their slaves to "take care of themselves." The fact that those states which permit emancipation, prohibit the emancipation of the very young, the aged and the diseased, is their testimony that all who are neither very young, nor old, nor of unsound constitutions—*can* "take care of themselves." So those laws of slave states that load the free blacks with such numerous burdens and disabilities from which the whites are exempt—show the conviction of slaveholders that they will *take such good care* of themselves, that the great contrast between their condition and that of the slaves will fill the latter with discontent; therefore their ingenuity is taxed to the utmost to cripple and crush the free blacks in every way possible, and thus make it as difficult as they can for them to "take care of themselves."

FINALLY.—This objection, that the slaves, if emancipated, could not take care of themselves, is as impious as it is ridiculous. To say that any class of persons in this country, in possession of their reason, not crippled in their bodily powers, and under the protection of law, "*can't* take care of themselves," is not only a slander upon human nature but

upon the Creator. What! human beings unable to take care of themselves! Mere *animal instinct* is all sufficient for that. Why don't you make slaves of ants and bees, squirrels and swallows, lobsters and pick-erel, to keep the poor things from coming to want? We repeat it, even *brute instinct* is all sufficient to prompt, and brute sagacity sufficient to devise ways and means and to provide a supply for its own wants. To deny that the self-preserving promptings of human nature and the resources of human sagacity are inferior to those of the lowest grade of brutes is not less blasphemous than absurd.

Had we space we might furnish hundreds of testimonies furnished by *slaveholders themselves*, to the disposition and abundant ability of the slaves to "take care of themselves." We subjoin only the following.

In an article on slavery, published in the New York Knickerbocker, under date of Oct. 27, 1837, is the following, written at the South, and in the true spirit of a slavedriver:—"Whatever they (the slaves) raise in their own time they realize the avails of. I have known instances where they *chiefly supplied the table of their masters with chickens, eggs or fish*, for which they received pay, or, as they sometimes preferred bartering, sugar or molasses.

* * * The gay handkerchiefs and fine calico dresses, in which the females always appear on the Sabbath, are *purchased with the proceeds of their extra labor*. I have frequently been awakened on moonlight nights with the songs of negroes approaching our settlement to trade, with a written permit from their masters. They come in boats from a distance of thirty or forty miles, and if they return in time to commence their accustomed (Monday) morning labor all is well."

That the above testimony to the capacity and inclination of the slaves to "take care of themselves," does not spring from any blind "fanatic" partialities towards them, is plain from the following declaration of the writer in another part of the article. "That they are *less intelligent and more brutish* than many of the *inferior animals*, is a lamentable fact."

The following is an extract of a letter from Commodore Patterson, to the Secretary of the Navy, dated August 15, 1816. Speaking of "three hundred" runaway slaves, collected in an encampment in Okefinoke Swamp, in Florida, the Commodore says:—"Their forces were *daily increasing*, and they felt themselves so strong and secure that THEY HAD COMMENCED SEVERAL PLANTATIONS on the fertile banks of the Apalachicola, which would have yielded them EVERY ARTICLE OF SUSTENANCE, and which would consequently, in a short time, have rendered their establishment quite formidable, and highly injurious to the neighboring states.—(See American State Papers, 2d session, 15th Congress. Vol vi. No. 119 p. 12.)

ROLL OF INFAMY—THE ATHERTON GAG.

Dec. 12, 1835, 53 northern serviles voted "that every petition, memorial, resolution, proposition or paper, touching or relating in any way, or to any extent whatever to slavery as aforesaid, or the abolition thereof, shall, on the presentation thereof, without any further action thereon, be laid on the table, without being debated, printed, or referred." Of these 53, thirty-six have been told by their constituents to stay at home. To 17 of them they said, "Well done," by returning 16 to Congress, and placing one (John Fairfield,) in the gubernatorial chair. Those who are not re-elected are placed below the dash in each state. The marks signify:

* Those who voted to lay petitions on the table, Jan. 2, 1835, against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1835, passed 132 to 45. Majority, 87.

‡ Voted for Pinckney's gag resolution, May 26, 1835. Carried, 117 to 63. majority 46.

§ Voted for admission of Arkansas as a slave state, June 13, 1835. Carried 139 to 53. in 82.

§ Voted for Hawes' gag resolution, Jan. 18, 1837. Carried, 115 to 47. m. 56. For a full list of the northern members who voted as above, see last year's Almanac. No names are here inserted, unless they have been since re-elected.

|| Voted for Patton's gag, Dec. 21, 1837. Carried, 122 to 74. Majority, 47.

Voted that J. Q. Adams was out of order, because, in illustrating the contempt cast upon the right of petition, he referred to a petition purporting to be from slaves. June 23, 1838. Carried, 116 to 86. Majority, 79.

g Voted for Atherton's gag, Jan. 12, 1838. Carried, 126 to 78. Majority, 48.

TWENTY-SIXTH CONGRESS.

Those in *Italics* style themselves whigs; those in Roman, democrats; those in SMALL CAPITALS, conservatives. Their term of office ends March 3, 1841. The figures at the beginning of each nameshow, (by prefixing 18 to each,) when they first become members of the House. Thus it will be seen that C. C. Cambreleng was a member, in 1821; John Reed from 1813 to 1817, and from 1821 to the present time. The Almanac is printed before the elections in Rhode Island, Indiana, North Carolina, Alabama, Missouri, Tennessee and Kentucky. The names of these states are therefore omitted.

Maine 8.

37 Hugh J. Anderson, || : g
39 Nathan Clifford,
37 Thomas Daves !
29 George Evans,
39 Joshua A. Lowell,
38 Virgil D. Parria, g
39 Benjamin Randall,
39 Albert Smith,
35 John Fairfield † † † || : g

New Hampshire 5.

37 Charles G. Atherton || : g
39 Edmund Burke,
39 Ira A. Eastman,
39 Tristram Shaw,
37 Jared W. Williams || : g

35 Sam. Cushman † † † || : g
37 James Farrington || : g

Vermont 5.

29 Horace Everett,
37 Isaac Fletcher,
33 Hiland Hall,
31 William Slade,
39 John Smith.

Massachusetts 12.

31 John Quincy Adams,
39 James C. Alford,
31 George N. Briggs,
35 William B. Calhoun,
35 Caleb Cushing,
37 Richard Fletcher,
37 William S. Hastings,
35 Levi Lincoln
37 William Parmenter,
13-17, 21 John Reed,
38 Leveret Saltonstall,
39 Henry Williams.

Connecticut 6.

39 John H. Brockway,
39 Thomas B. Osborne,
39 Truman Smith,
39 William L. Storrs,
39 Joseph I. Trumbull,
39 Thomas W. Williams.

37 Orrin Holt, † g
35 Launcelot Phelps † † † || : g
35 Isaac Toucey † † † || : g
37 T. T. Whittesey || : g

New York 40.

39 Judson Allen,
39 Daniel D. Barnard,
39 David P. Brewster,
39 Anson Brown,
39 Thomas C. Chittenden,
37 JOHN C. CLARK,
37 Edward Curtis,
39 Amasa Dana,

39 Andrew W. Dolg,
39 Nehemiah H. Earl,
39 John Ely,
33 Millard Fillmore,
39 John Fine,
39 John G. Floyd,
39 Seth M. Gates,
39 Francis Granger,
39 Moses H. Grinnell,
39 Augustus C. Hand,
37 Ogden Hoffman
35-37, 39 Hiram P. Hunt
37 Thomas D. Jackson g
39 Charles Johnson,
37 Nathaniel Jones g
37 Gouverneur Kemble || g
39 Thomas Kempshall
35-37, 39 S. B. Leonard † † †
39 Meredith Mallory,
37 Richard P. Marvin,
37 Charles F. Mitchell
39 James de la Montayne,
39 Christopher Morgan,
39 James Monroe,
37 Luther C. Peck,
37 John H. Prentiss || :
39 Rufus Palen,
39 Edward Rogers,
35 David Russell,
39 Theron R. Strong,
33-37, 39 A. Vanderpool * † †
39 Peter J. Wagener.

37 John T. Andrews || : g
37 Bennett Bicknell || g
37 Samuel Birdsall || : g
37 John C. Broadhead || : g
21 C. C. Cambreleng * † † || : g
37 John I. DeGraff || : g
37 Albert Gallup g
37 Arphaxad Loomis || : g
37 Robert McClellan || : g
35 Ely Moore † || : g
37 Wm. H. Noble || : g
37 John Palmer || g
37 Amasa J. Parker, || : g
37 Zadoc Pratt || : g
37 James B. Spencer || g
33 William Taylor † † † || : g
37 Obadiah Titus || : g

New Jersey 6.

37 John B. Ayerigg !
37 William Halstead,
37 John P. B. Maxwell !
37 Joseph F. Randolph !
37 Charles C. Stratton !
37 Thomas Jones Yorke !
Pennsylvania 28.
37 William Benty || : g
37 Richard Biddle,

39 James Cooper,
37 Edward Davies,
39 John Davis,
39 John Edwards,
39 Joseph Fornace,
33-37 39 J. Galbraith, † † †
39 James Gerry,
37 Robert H. Hammond || g
37 Thomas Henry,
39 Enos Hook,
39 Francis James,
38 George M. Keim ! g
39 Isaac Leet,
39 Albert G. Marchand,
37 Samuel W. Morris || : g
37 Charles Naylor,
39 Peter Newhard,
37 Charles Ogle,
37 Lemuel Paynter || : g
37 David Petriken || : g
39 William S. Ramsey,
37 William W. Potter !
37 John Sergeant,
39 William Simonton,
37 George W. Tolland,
33-37 D. D. Wagener † † † || : g

35 Andrew Buchanan, † || :
35 Jacob Fry, jun. † † † || : g
35 Edward B. Hubley † † || : g
35 John Klingensmith † † || : g
37 Charles McClure || g
37 Luther Reilly || : g

Ohio 19.

37 John W. Allen,
35 William K. Bond †
31 Thomas Corwin,
39 William Doane,
37 Alexander Duncan,
38 Joshua R. Giddings,
37 Patrick G. Goude,
39 John Hastings,
37 D. P. Leadbetter g
35 Sampson Mason,
39 William Medill,
37 Calvary Morris,
39 Isaac Parish,
37 Joseph Ridgeway,
39 D. A. Starkweather,
39 Henry Swearingen,
39 George Sweeney,
39 Jonathan Taylor,
39 John B. Weller.

33 John Chaney * † † || : g
35 T. L. Hamer * † † || : g
37 William H. Hunter || : g
33 Taylor Webster g

Illinois 3.

33 ZADOC CASEY † † † || : g

5 John Reynolds † † †
 13 John T. Stuart.
Michigan 1.
 16 Isaac E. Crary † g

SLAVE STATES.

Delaware 1.
 9 Thomas Robinson.
Virginia 21.

7 Linn Banks,
 7 Andrew Belirne,
 9 John M. Botts,
 5 Walter Cole,
 5 Robert Craig,
 5 George C. Dromgoole,
 5 JAMES GARLAND,
 9 William L. Goggin,
 9 John T. Hill,
 9 Joel Holleman,
 5 G. W. Hopkins,

37 R. M. T. Hunter,
 35 Joseph Johnson,
 35 John W. Jones,
 39 William Lucas,
 17 Charles F. Mercer,
 37 Francis E. Rives,
 39 Green B. Samuel,
 39 Lewis Steinrod,
 35 John Taliaferro,
 33 Henry A. Wise.
South Carolina 9.

37 John Campbell g
 37 F. H. Elmore g
 31 John K. Griffin,
 39 Isaac E. Holmes,
 35 F. W. Pickins g
 37 John P. Richardson,
 37 Robert Barnwell Rhett g
 37 James Rogers,
 37 Waddy Thomson g

SENATORS.

Their terms (of 6 years) expire March 3, in the years opposite their names.
 * March 10, 1836. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.
 † March 1, 1837. Voted to recognize the independence of Texas. Carried, 23 to 19.
 † December 18, 1837. Voted against receiving Anti-Slavery petitions. Carried, 25 to 20.
 † Jan. 6, 1838. Voted that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.
 § Jan. 9, 1838. Voted that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Carried, 24 to 5.
 † Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.
 † Jan. 10, 1838. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.
 † Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana,) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.
 † Jan. 16, 1838. Voted to lay on the table the Vermont resolutions. Lost, 12 to 26.
 † March 21, 1838. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.
 g June 2, 1836. Voted for engrossing the Incendiary Publication bill, vote stood 18 to 18, and MARTIN VAN BUREN gave his casting vote to abolish the freedom of the press.
 June 9. Voted for passing said bill. Lost, yeas 19, nays 25. Benton, Clay, Crittenden, Goldsborough, Kent, Leigh and Naudain, all of whom are from slave states, voted against it. If they had voted for it, the vote would have been, yeas 26, nays 18.
 * April, 4, 1836. Voted for the admission of Arkansas as a slave state.

Maine.

1841 John Ruggles † s
 1843 Reuel Williams † § † †
New Hampshire.

1841 H. Hubbard † † § † † †
 1843 J. F. Pierce † † † † †

Vermont.

1845 Samuel S. Phelps,
 1843 Samuel Prentiss.
Massachusetts.

1845 Daniel Webster,
 1841 John Davis.
Rhode Island.

1845 Nathan F. Dixon,
 1841 Neh. R. Knight.
Connecticut.

1845 Thaddeus Betts,
 1843 Perry Smith † † † † †
New York.

1843 S. Wright, jun. † § † † †
New Jersey.

1845 Samuel L. Southard *
 1841 Garrett D. Wall.

Pennsylvania.

1843 James Buchanan † † § † † g

Ohio.

1845 Benjamin Tappan,
 1843 William Allen † § † † †
Indiana.

1843 Oliver H. Smith,
 1845 Albert S. White s

Illinois.

1841 J. M. Robinson † † § † † †
 1843 Richard M. Young, † § † † †
Michigan.

1841 J. Norvell † † § † † †

SLAVE STATES.

Delaware.

1841 Thomas Clayton.
Maryland.

1843 John S. Swence,
 1845 William D. Merrick.
Virginia.

1841 William H. Roane.
North Carolina.

1841 Bedford Brown,
 1843 Robert Strange.
South Carolina.

1841 J. C. Calhoun,
 1843 William C. Preston.

Georgia 9.

28 J. C. Atford,
 38 Edward J. Black,
 39 W. T. Colquitt,
 39 Mark A. Cooper,
 37 W. C. Dawson,
 29 R. W. Habersham,
 39 T. B. King,
 30 E. A. Nisbet,
 39 Lott Warren.

Louisiana 2.

29 Edward Chinn,
 35 Rice Garland g
 39 Edward D. White.

Missouri 2.

35 Albert G. Harrison, g
 37 John Miller.

Arkansas.

39 Edward Cross.

Georgia.

1841 Wilson Lumpkin,
 1843 Alfred Cuthbert,
Kentucky.

1841 John J. Crittenden,
 1843 Henry Clay.

Tennessee.

1841 Hugh L. White,
 1845 Ephraim H. Foster.

Alabama.

1841 William B. King,
 1843 Clement C. Clay.

Mississippi.

1841 Robert J. Walker,
 1845 John Henderson.

Louisiana.

1841 R. C. Nicholas,
 1843 Alexander Mouton.

Missouri.

1843 Louis F. Linn,
 1845 Thomas H. Benton.

Arkansas.

1841 William S. Fulton,
 1843 Ambrose H. Sevier.

FIRST OFFICIAL CENSUS OF THE UNITED STATES for 1790, certified at Philadelphia, Oct. 20, 1791, by Thomas Jefferson, then Secretary of State.

VERMONT.			Counties.		Slaves. Total.		Counties.		Slaves. Total.	
Counties.	Slaves	Total	Orange,	966	18492	EAST SHORE.	Cecil,	3407	13628	
Addison,		6449	Uister,	2006	29397		Kent,	5133	12336	
Bennington,	16	12254	Columbia,	1623	27732		Q. Anne's,	6674	15163	
Chittenden,		7301	Albany,	3924	75736		Caroline,	2057	9500	
Orange,		10529	Montgomery,	588	28848		Talbot,	4777	13084	
Rutland,		15585	Washington,	47	14042		Somerset,	7070	15310	
Windsor,		15748	Clinton,	17	1614		Dorchester,	5337	15875	
Windham,		17693	Ontario,	11	1075		Worcester,	3836	11640	
Total,	16	85539	Total,	21324	340120		Total,	103036	319728	
NEW HAMPSHIRE.			NEW JERSEY.			VIRGINIA.				
Rockingham,	98	43169	Hunterdon,	1301	20153	Augusta,	1567	10956		
Strafford,	23	23601	Sussex,	439	19500	Albemarle,	5379	12545		
Cheshire,	16	28772	Burlington,	227	18905	Accomack,	4262	12350		
Hillsborough,		32871	Essex,	1171	17785	Amherst,	5296	13707		
Grafton,	21	13472	Monmouth,	1596	16918	Amelia,	11307	18047		
Total,	158	141885	Morris,	636	16216	Botetourt,	1259	10524		
MAINE.			Middlesex,	1318	15959	Buckingham,	4168	9779		
York,		28821	Gloucester,	191	13363	Berkley,	2932	19713		
Cumberland,		25450	Bergen,	2301	12601	Brunswic,	6776	12827		
Lincoln,		29062	Somerset,	1910	12296	Bedford,	2754	10531		
Hancock,		9549	Salem,	172	10437	Cumberland,	4434	8153		
Washington,		2758	Cumberland,	120	8248	Chesterfield,	7487	14214		
Total,	None.	96540	Cape May,	141	2571	Charlotte,	4816	10078		
MASSACHUSETTS.			Total,	11423	184139	Culpeper,	8226	22105		
Suffolk,		44875	PENNSYLVANIA.			Charles City,	3141	5538		
Essex,		57913	Philadelphia,	387	54391	Caroline,	10292	17480		
Middlesex,		42737	Montgomery,	114	22929	Campbell,	2188	7653		
Hampshire,		59681	Bucks,	261	25401	Dinwiddle,	7334	13934		
Plymouth,		29535	Delaware,	50	9483	Essex,	5440	9122		
Bristol,		31709	Chester,	145	27937	Elizabeth City,	1876	3450		
Barnstable,		17354	Lancaster,	348	36147	Fauquier,	6642	17302		
Dukes,		3295	Berks,	65	30179	Fairfax,	4574	12120		
Nantucket,		4620	Northampton,	23	24230	Franklin,	1073	6342		
Worcester,		56897	Luzerne,	11	4904	Fluvanna,	1466	3921		
Berkshire,		30291	Dauphin,	212	18177	Frederick,	4230	19681		
Total,	None.	378787	Northumberland,	89	17161	Glooucester,	7063	13498		
RHODE-ISLAND.			Mifflin,	59	7562	Goochland,	4656	9053		
Newport,	366	14300	Huntingdon,	43	7565	Greensville,	3920	6302		
Providence,	82	24391	Cumberland,	223	18213	Greenbriar,	319	6015		
Washington,	339	18075	Bedford,	46	13124	Henrico,	5319	12000		
Bristol,	98	3211	Franklin,	330	15655	Hanover,	8223	14754		
Kent,	63	8848	York,	499	37747	Hampshire,	454	7346		
Total,	948	68825	Westmoreland,	128	16018	Harrison,	67	2080		
CONNECTICUT.			Allegany,	159	10309	Hardy,	369	7330		
Hartford,	293	38029	Washington,	263	23866	Halifax,	5565	14722		
New Haven,	433	30830	Fayette,	222	13325	Henry,	1551	8479		
New London,	586	33200	Total,	3737	434378	Isle of Wight,	3867	9028		
Fairfield,	797	33250	DELAWARE.			James City,	2405	4070		
Windham,	184	23921	Newcastle,	2562	19628	King William,	5151	8128		
Litchfield,	233	38755	Kent,	2300	18920	King and Queen,	5143	9377		
Middlesex,	221	18855	Sussex,	4025	20488	King George,	4157	7395		
Tolland,	47	13106	Total,	8887	59094	Lunenburg,	4332	8959		
Total,	2764	237946	MARYLAND.			Loudon,	4030	18962		
NEW-YORK.			Hartford,	3117	14976	Lancaster,	3236	5638		
Richmond,	759	3335	Baltimore,	7132	38037	Louisa,	4573	8467		
Kings,	1432	4495	A. Arundel,	10130	22598	Mecklenburg,	6762	14733		
Queens,	2303	16014	Frederic,	3441	30791	Middlesex,	2558	4140		
Suffolk,	1098	16440	Allegany,	258	4809	Monongalia,	154	4768		
N. Y. city & co.	2369	33131	Washington,	1286	15822	Montgomery,	828	13228		
West-Chester,	1419	24003	Montgomery,	6030	18003	Norfolk,	5345	14524		
Dutchess,	1856	45266	Prince Geo.	11176	21344	Northampton,	3244	6889		
			Calvert,	4305	8652	New-Kent,	3700	6239		
			Charles,	10085	20613	Northumberland,	4460	9163		
			St. Mary's,	6945	15544	Nausemond,	3817	9010		
			Total,	64445	212089	Orange,	4421	9921		
						Ohio,	281	5212		

Counties.	Slaves.	Total.	Counties.	Slaves.	Total.	Counties.	Slaves.	Total.
Prince Edward,	3986	8100	Warren,	4720	9307	St. Thomas,	3405	3839
Prince William,	4704	11615	Franklin,	2717	7559	Christ Church,	2377	2954
Prince George,	4519	8173	Nash,	2009	7393	St. Jas. Goose cr.	2333	2787
Powhatan,	4325	6822	Edgecomb,	3152	10255	St. Johns-Colleton,	4705	5312
Pendleton,	73	2452	Martin,	1889	6080	St. Andrews,	2546	2947
Pittsylvania,	2979	11579	Orange,	2060	12216	St. Pauls,	3202	3433
Princess Anne,	3202	7793	Granville,	4163	10982	Total,	107094	249073
Richmond,	3984	6985	Caswell,	2736	10096	GEORGIA		
Randolph,	19	951	Wake,	2463	10192	Camden,	70	305
Rockingham,	772	7449	Chatham,	1632	9221	Glyn,	215	413
Russell,	190	3338	Randolph,	452	7276	Liberty,	4025	5855
Rockbridge,	682	6548	Rowan,	1742	15828	Chatham,	2201	10709
Spotsylvania,	5933	11252	Mecklenburg,	1603	11395	Effingham,	750	2424
Stafford,	4036	9588	Iredell,	858	5435	Richmond,	4116	11317
Southampton,	5993	12834	Montgomery,	834	4725	Burke,	2392	9467
Surry,	3097	6227	Guilford,	516	7191	Washington,	694	4552
Shannandoah,	512	10516	Rockingham,	1100	6187	Wilkes,	7268	31500
Sussex,	5387	10554	Surry,	698	7191	Franklin,	156	1041
Warwick,	990	1690	Stokes,	787	8528	Greene,	1377	5465
Washington,	450	5625	Burke,	595	8118	Total,	22264	82548
Westmoreland,	4425	7722	Wilkes,	549	8147	KENTUCKY.		
York,	2760	5233	Rutherford,	614	7898	Fayette co.	3689	17576
Total,	292327	747610	Lincoln,	935	9224	Nelson,	1219	11099
NORTH CAROLINA.			Total,	100571	373951	Woodford,	2240	9210
Chowan,	2588	5011	SOUTH CAROLINA.			Bourbon,	908	7837
Perquimans,	1878	5440	All Saints,	1795	2225	Mercer,	1317	6941
Pasquotank,	1623	5497	Prince Georges,	6651	11762	Lincoln,	1094	6548
Camden,	1038	4033	Prince Frederick	4685	8126	Jefferson,	876	4565
Currituck,	1103	5219	Cheraws,	3229	10706	Madison,	737	5772
Gates,	2219	5392	Fairfield, Camden,	1485	7023	Mason,	208	2297
Hertford,	2442	5928	Chesler,	938	6866	Lexington,	63	834
Bertie,	5141	13606	York,	923	6604	Washington,	21	462
Tyrrel,	1160	4744	Richland,	1437	3930	Beardstown,	29	216
Cravan,	3658	10469	Clarendon,	602	2292	Louisville,	27	200
Jones,	1681	4822	Claremont,	2110	4548	Danville,	22	150
Johnston,	1329	5634	Laurens,	1370	6302	Total,	12130	73677
Dobbs,	1915	6893	Edgefield,	96,	3619	Territory of the U. S., south		
Wayne,	1557	6133	Pendleton,	834	9569	of the river Ohio.		
Pitt,	2367	8275	Spartanburgh,	896	8800	Washington,	535	6872
Beaufort,	1632	5462	Abbeville,	1695	9197	Sullivan,	297	4447
Hyde,	1048	4120	Laurens,	1120	9397	Greene,	454	7741
Garteret,	713	3732	Grenville,	606	6503	Hawkins,	807	6970
New Hanover,	3738	6831	Union,	1215	7693	South of Fr. Broad,	163	8619
Brunswick,	1511	2071	Newberry,	1144	9342	Davidson,	650	3459
Bladen,	1676	5084	Beaufort,	14236	18753	Sumner,	348	2196
Duplin,	1383	5692	N. part Orange-			Tennessee,	154	1387
Onslow,	1748	5337	burgh,	4520	11281	Total,	3117	35691
Cumberland,	2181	8671	South part do.	1402	7232	THOMAS JEFFERSON.		
Moore,	371	3770	St. Philips and St.			Philadelphia, Oct. 20, 1791.		
Richmond,	583	5055	Michaels,	7684	16359			
Robeson,	533	5325	St. Bartholomew,	10338	12606			
Samson,	1183	6065	St. Johns. Berk.	5170	5022			
Anson,	828	5133	St. Geo. Dorches.	2022	4259			
Halifax,	6506	13965	St. Stephens,	2506	2733			
Northampton,	4409	9981	St. J. Santee,	2345	3797			

STATISTICS.

The above table shows where slavery had taken root in 1790; the table on the fifth page gives a comprehensive view of the statistics of slavery since. The column headed "*I. to s. m.*," shows the whole number of inhabitants to a square mile. The columns headed 1839, contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only; by which we may see how large a part of our own JUST RIGHTS in the United States House of Representatives we have given to slavery.

The estimate for 1840, was formed by careful mathematical calculation. It probably gives too large a free population in the slave states, and too small in the free states.

"IT WOULD BE UNSAFE TO SET THE SLAVES FREE."

This objection wears a false face. Those who bring it forward, always find it convenient to stop in the middle, leaving it half stated, consequently, *as it is*, it is a mere catch-word. Fairly stated, it would run thus, "To set the slaves free and protect their rights, would be more dangerous than to keep them robbed of their rights and of legal protection." This question is a very plain one, if any one finds his brains puzzled. Settling it, he may rely upon it, that it is *himself* that puzzles them *not* the question. Let us put a few questions to the reader's common sense. Which is the safest, to let men have what belongs to them, to cheat them out of it? to let them work for their own benefit, force them to work for you without wages and flog them if they refuse to let them live where they think they can do best, or force them to live where you wish to have them? to leave them to choose their own labor or to choose for them and whip them to it? to let them be their own judges as to their food, or to screw them down to a fixed allowance? to let them regulate their meals, rest, sleep, social intercourse and worship or to take upon yourself the sole regulation of the whole—force them in all these respects to do as you please, and cuff, cane, and flog them if they resist your will? to let them marry whom and when they desire or to make such matches for them as you please, and break them when you please? to let them live with their wives and children, or to tear them forever from their sight? to let them *own* and use their own hands and feet, and muscles and bones, and eyes and ears, their bodies as their minds, their liberty, time, and wages, according to their own judgment and for their own benefit, or violently to wrest from them the ownership and use of all these, and monopolize them for yourself?

There is but one answer to all these questions, and that so plain, that he who would gravely put them, and insist upon a formal answer would be tittered at for a simpleton the world over.

REVENGE FOR FAVORS.

"Oh, but the slaves would revenge themselves on their masters if they were set free." Revenge themselves for what? favors and kindness, injuries? The objection not only admits, but affirms, that to hold men slaves *wrongs* them; consequently the slaves hate their masters, therefore if their masters set them free they will hate them the *more*! Since holding them makes them angry, letting them go would put them in a perfect fury—since slavery goads men to revenge, *take away the goad* as they are strung up to phrenzy! Since all the bad passions are provoked by slavery, therefore *keep up* the provocation, if you *stop* it, they will rage like the sea in a storm! According to the Bible, *oppression maketh man mad*; but according to the objector, stop oppressing him and you make him madder! That inflicting wrongs upon a person is calculated to exasperate him against the inflictor, every one knows; and that the way to soothe his exasperation, make him forget his wrongs, and fit him with kind feelings towards you, is at once to stop the infliction, restore his plundered rights and protect him, is a principle of human nature just as well known as the other. God who made the mind, and who best knows what will most powerfully excite and pacify its rage, has given the following prescription for taking out the inflammation from an exasperated mind—"Yielding pacifieth great offences."—Eccl. x. "Yielding," not persisting in the perpetration of them, but "YIELDING." The objection admits that holding men as slaves, is a "great offence"; them, by alleging that it is *calculated* to provoke them to revenge. No which is the best way to "pacify" this "great offence," by *continuing*

would have borne so unresistingly such unutterable wrongs and anguish! What other people would not have rushed in frenzy upon their tormentors, and forced their way through fire and carnage, to liberty or extinction!

The peculiar mildness of the African character is established by the testimony of a host of witnesses, who have travelled and resided in all parts of that continent. A volume might be filled with extracts from their works, testifying to the gentle and peaceful dispositions of the inhabitants. If the reader has access to any of the following works, he will find them full of facts and testimony to this point, "Mungo Park's Travels," "Smith's Guinea," "Golberry's Travels in Africa," "Moore's African Travels," "Wadstrom on Colonisation," "Welsh's Voyage to Benin," "Atkins's Voyage to Guinea," "Stibb's Voyages," (for the last three see "Astley's Voyages.") The reader is also referred to a mass of evidence, corroborating this position, taken before the British H. of Commons, when the slave trade was under discussion, half a century since.

The following is from "Travels in Louisiana," translated from the French, by John Davis, p. 86: "Negroes are a species of beings whom nature seems to have intended for slavery—their *pliancy* of temper, *patience* under injury, and *innate passiveness*, all concur to justify this position."

The absurd and blasphemous inference drawn from their mildness and forbearance, does not weaken the force of this testimony.

Mr. Wood, a slaveholder, (see his speech before the Va. legis., Jan. 23, 1832, in Richmond Whig,) said of the slaves, "They are a *peaceful* people; they are faithful to their masters; they are *obedient* and *tractable*."

In conclusion, we furnish the reader with the following scripture testimony to the peaceableness of the African character. He will find it in 1st Chron. 4: 40. "And the land was wide, and quiet, and *PEACEABLE*, for *they* of HAM had dwelt there of old."

PROPHECY RUNNING A TILT AT HISTORY.

Why all this shuddering at the "dangers of emancipation?" Why don't these ghostly shriekers, who croak "blood!" "blood!" *show us some blood?* Come, gentlemen, you have dosed us long enough with your *theory*—now search over the world, and through all time, and find one practical illustration of it, if you can. You have shown off your poetry, now deal in plain prose—such oracles in prophecy, can hardly be dolts in history. We wait for the *facts*. How do you know that emancipation would be unsafe? Knowledge is the result of observation and experience. Whose observation or experience testifies to the danger of emancipation? Whose blood has been shed, whose house has been burned, whose flocks and herds have been destroyed, whose fields have been devastated, because he paid his laborers their hire? Give us the names, and places, and times, and manner, and tell us where they are, chronicled. Slaves have been emancipated in all parts of the world, and in almost all ages; they have been emancipated in large bodies and small bodies, in times of war and peace, by their masters and by governments, by law, and by common consent without law, and, in fine, in every variety of surrounding circumstances; but never have they risen upon their emancipators—the scroll of emancipation has never been stained with the blood of a single master who has emancipated his slaves.

Within the last forty-five years MILLIONS of slaves have been emancipated, besides those set free in the United States in that period. In 1794 more than six hundred thousand slaves were emancipated by the French government in their colonies. Large bodies of slaves have been emancipated in the following places. In Java in 1811; in Ceylon in 1815; in Buenos Ayres 1816; in St. Helena 1819; in Colombia and Chili 1821; in

Cape Colony 1823; in Malacca 1825; in Southern Birmah 1826; in Bolivia 1826; in Peru, Monte Video and Guatemala 1828; in Mexico 1829, and besides these, eight hundred thousand slaves were emancipated in the British West India Islands, at the Mauritius, at the Cape of Good Hope, in Demerara, in Berbice, Essequibo, and Honduras in 1834. All these emancipations, with their circumstances and results, are matter of history. All of them were pre-eminently safe to the masters who emancipated, and to the communities in which slavery was abolished. No throats were cut, no assaults committed, nor incendiary torches kindled in consequence of the emancipation of these millions of slaves. We defy the advocates of slavery to produce a single instance in the history of the world in which emancipated slaves have ever risen upon their former masters, unless those masters attempted to reduce them again to slavery.

"HORRORS OF ST. DOMINGO."

Does the reader cry out "Horrors of St. Domingo?" We are loth to think so meanly either of his intelligence or common honesty as to suppose that he will ring the changes upon that old, shamed and silenced catchword. Time was when that smooth counterfeit might pass in corners for honest coin, but for years it has stuck to the counter as snugly as though it grew there. It has been proved by every authentic history of the "Horrors of St. Domingo," that they were horrors produced by *withholding liberty from the slaves*, and by attempting to reduce *free men to slavery*, and that not one of them was in consequence of emancipating the slaves. Every one not grossly ignorant of the *facts* in the St. Domingo tragedies, knows that all the blood shed there by the blacks, was shed either *while they were yet slaves and struggling for liberty*, (thus showing the danger of *depriving them of it*), or after they had most peaceably enjoyed their liberty without abusing it for nearly ten years, when Bonaparte sent an army to reduce them again to slavery. Then they fought and *conquered* and from the weltering plains and smoking ruins, and streets and rivers choked with corpses, blood mingled with fire reeked up to heaven, a great cloud of witnesses testifying to the "HORRORS" of holding men in bondage and the "HORRORS" of reducing free men to slavery. Reader, these, and these only, were the "Horrors of St. Domingo."

Finally—look at the *scars* of British Islands and colonies, almost at our own doors—in the West Indies and on the coast of South America—where more than half a million slaves were emancipated in 1834, and where these emancipated slaves have been from that time till now the peaceable and orderly subjects of law—and that, too, though the average proportion of blacks to whites is more than TEN TO ONE.

SLAVES HUNTED WITH DOGS AND GUNS.—*Cont'd from p. 15.*

"NEGROES TAKEN.—Four gentlemen of this vicinity, went out yesterday for the purpose of finding the camp of some noted runaways, supposed to be near this place; the camp was discovered about eleven o'clock, the negroes, four in number, three men and one woman, tried to make their escape through the cane; two of them were fired on, one of which made his escape; the other one fell after running a short distance.—

Franklin, La. Republican, Aug. 19, 1837.

"A runaway's den was discovered on Sunday near the Washington Spring, in a little patch of woods, near the road, where there has been daily passing. The inmates took the alarm and made their escape; but Mr. Adams and his EXCELLENT DOGS being put upon the trail, soon run down and secured them."—Macon (Ga.) Telegraph, Nov. 27, 1838.

The following fact is stated on the authority of Mr. Wm. Willis, of

Green Plains, Clark co. Ohio; formerly of Caroline co. on the eastern shore of Maryland.

"Mr. W. knew a slave called Peter White, who was sold to be taken to Georgia: he escaped, and lived a long time in the woods—was finally taken. When he found himself surrounded, he surrendered himself quietly. When his pursuers had him in their possession, they smothered him in the leg, and broke it, out of mere wantonness."

"To the Editor of the *Constitutionalist*:—I have just returned from an inquest I held over the body of a negro man, a runaway, that was smothered near the South Edisto, in this District, (Barnwell,) on Saturday last. He came to his death by his own recklessness. He refused to be taken alive. He was at first, (when those in pursuit of him found it absolutely necessary,) shot at with small shot, with the intention of crippling him. He was shot at several times, and at last he was so disabled as to be compelled to surrender. He kept in the run of a creek in a very dense swamp all the time that the neighbors were in pursuit of him."

"WILLIAM H. PRITCHARD,—Coroner (*Ex-officio*.) Barnwell Dist. S. C."
Constitutionalist, Jan. 1837.

"WE SHALL BE RID OF THEM."

These six monosyllables tell the whole story of Colonization. They are the true Colonization countersign, in its own vernacular, a Shibboleth which its organs never stick at; it flows from its tongue spontaneous as its own saliva.

Since the Rev. Dr. Finley first strung these words together, twenty years ago, in his famous letter assigning his reasons for sending the free people of color to Africa, they have been the rallying cry of colonization.

The Dr. was frank; he spoke just as he felt. That "*We shall be rid of them*," was the first consideration with him, we infer from the fact that it popped out first when he opened his mouth to give his reasons. The remaining ones, such as 'good to the public,' 'good to the slave,' 'good to Africa,' &c., would naturally suggest themselves to an ingenious mind, quickened by the stimulation of the master emotion, to cast about for other reasons, having a savor of benevolence. "*We shall be rid of them*," is the grand steam-generator, that drives all the machinery of Colonization, and the great body of professed Colonizationists know it. Multitudes of them acknowledge it. Some, perhaps, are even yet propelled by it unconsciously, but that state of mind which blinds them to the motive which moves them is *itself* sin. If any of our readers think we judge hardly, and insist that some who still support the Colonization Society are free from that feeling misnamed "prejudice against color," here are a few simple tests. Try them on such persons, and we are content to abide the result. Do they treat colored persons just as they treat white persons? Does it come natural and easy to them? Do they associate with them as equals? Does their kindness toward them put on the form of benevolence to *equals* or of *favours* bestowed in condescension upon *inferiors*? If a colored man insults them, do they feel no more affronted than if insulted by a white? If a colored man takes a seat beside them at church, in a rail car, or at a public table, do they think no more of it than though he were a white? Are the civilities which they interchange with their colored acquaintances equally courteous with those which they observe with their other acquaintances? We have room for only one more:—*do colored persons feel fully at ease in their presence*, and does their whole bearing convince them that they are free from that feeling called "prejudice against color?"

"COMPENSATION"—"STOLEN GOODS."

Slaveholders say, "if we emancipate our slaves you shall pay us for them." No pro-slavery dogma has been abjured by abolitionists more heartily than this. "What!" say they, "hire you to stop sinning?" "Buy you off from robbery?" "Recognize your right to your slaves by buying it out?" "Get you to stop stealing for the rest of your life by paying you in the lump as much as you would steal if you *kept on*?" So strongly is this doctrine of "compensation" reprobated by abolitionists, that if an abolition editor or lecturer, no matter what his influence, should advocate it, we should all denounce him as a traitor to the cause: if we did not, we should ourselves be traitors to it. Now we have a word to say to those abolitionists who make a loud outcry about hiring men to stop stealing, and yet buy their stolen goods. Believing it right to hire men to stop stealing is rank heresy—but to hire them to *keep on* stealing, is orthodoxy! Whoever advocates the former must be a traitor—but the strongest advocates of the latter are "faithful and true!" Paying money to slaveholders on condition that they will not snatch from the rightful owners what belongs to them, is treason to the cause: but *after they have snatched it*, paying them money on condition that they will let *you* have it for your own use, is cleaving fast to principle! Buying out the slaveholder's *stolen* right to the product of the slave's labor, in order that the slave may have his own, is recreancy to principle; but buying out this *same stolen right*, in order that *you* may have the slave's own, is strictly consistent with immaculate abolitionism! To get pirates to abandon the high seas, by giving them a round sum, is shocking immorality; but to buy their cargoes as fast as they bring them in, and even to bargain for them in advance, when they set out on their cruises for plunder, is virtue pure! The actual difference between compensating the slaveholders for emancipating their slaves, and buying of them the products of their labor, is just this; in the first case you compensate them for giving to their slaves what belongs to them—in the other, you compensate them for giving to *you* what belongs to the *slaves*. Now the true way to make your rebukes tell on thieves and robbers, is to *buy their plunder*; be a steady customer—only let them know that they can depend upon you to buy out their stock as fast as they *steal in*, and rely upon it, they can't stand that: if under such preaching and such practice they don't bolt back to honesty, and stick to it for life, they've got no human nature.

Now we say to all abolitionists who buy of the slaveholders what they steal from the slaves, thus making them your agents in robbery, and yourselves not merely their employers, customers, and patrons, but their *bribers*—your example counteracts your rebukes, your practice contradicts your precepts, your works call to naught your faith, and turn to mockery your prayers. If you expect ever to make slaveholders stop stealing—*begin* your work by thundering in their ears *YOU SHAN'T STEAL FOR US*. Until you do *that*, you "sow the wind," and you may thank *yourselves* that you "reap the whirlwind."

Oh, but these *slave-product* abolitionists, forsooth, *REBUKE* slaveholders! "Terrible—very terrible!" So deacon Honesty always rebuked a chicken thief, by bawling in his ears the eighth commandment, while paying him his price for the fowls as fast as he wrung their necks. The deacon hearing his neighbor's hens cackle one night, bolted conscientiously out of bed to "rebuke" the poacher. The deacon and the poacher were old acquaintances—whenever they met the deacon always faithfully rebuked him for his practices, and as faithfully bought all his plunder. So when the deacon made his appearance in his night cap, at the door of the hen-roost,

LIST OF LIBRARIES CONTINUED.

No. 3—Price \$15—Contains No's. 1 & 2, with the following additions:

BOUND VOLUMES:—Memoirs of Rev. E. P. Lovejoy, \$1.00; Gustavus Vassa 62½ cts; Memoirs of Rev. Lemuel Haynes, \$1.00; Anti Slavery Examiner bound \$1.00; Memoirs and Poems of Phillis Wheatley, a native African and a slave, 37½ cts; Life of Granville Sharp, 31 cts; Negro Pew 25 cts; Star of Freedom, 15 cts.

PAMPHLETS.

Channing's Letter to Clay, 12½ cts; Slavery Rhymes, 12½ cts; Declaration of Sentiments and Constitution of the American Anti Slavery Society, 2 cts; Why work for the Slave, 2 cts.

No. 4—\$20—Contains No's. 1 2 & 3 with the following additions:

BOUND VOLUMES:—Quarterly A. S. Magazine, \$1.75; Channing on Slavery 50 cts; American Slavery as it is, in boards 50 cts; Emancipation in the West Indies, bound, \$1.00; Right and Wrong in Boston, No. 1 25 cts; Memoirs of Wilberforce, 25 cts; Miss Grimké's Letters to Miss Beecher, 37½ cts; Wesley's Thoughts, pocket vol. 18½.

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BOUND VOLUMES:—Memoir and Poetical works of E. M. Chandler, by Benjamin Lundy, 62½ cts; Chloe Spear, 25 cts; Light and Love, 25 cts; Dissertation on Servitude, by Rev. L. A. Savage, 25 cts; Thompson's Reception in Great Britain, 37½ cts; Thompson's Lectures and Debates, 50 cts.

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